

AN INTERNATIONAL BAPTIST MAGAZINE

MISSIONS

Volume 150

Number 5

MAY 1952



Photo by Carl Ulrich, Inc.

The Marshall Field Store clock, a familiar landmark in Chicago,
seen each day by thousands of passing shoppers in State Street

In This Issue

THE BAPTIST WITNESS IN CHICAGO
By W. Alfred Diman

THIS IS THE 150th YEAR OF PUBLICATION



1th
1/12 OF THIS
PAGE IS MISSING

It represents contributions for the month of May toward our Baptist mission work.

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MISSIONS

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Page 257

THE QUIZ COLUMN MAY

NOTE:—Questions are taken from all pages and occasionally advertisements.

1. Who was formerly Dean of Sioux Falls College?
2. What was originated 65 years ago in 1887?
3. Where is Wittenberg College?
4. Who received the Ph.D. degree from Columbia University?
5. Who served as missionaries in China for 27 years?
6. Who is Methodist Bishop in the Portland, Oregon area?
7. What offers peaceful days amid beautiful surroundings?
8. What delightful country inn was established in 1888?
9. Who is Leonard Hodgson?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. To what building was a third story added?
11. What begins June 16, 1952?
12. Who served for 45 years as a missionary in Burma?
13. Who constructed a hand-powered two-place centrifuge?
14. Who checked the money panic of 1907-1908?
15. What is scheduled for August 15-28, 1952?
16. What Baptist staff physician is now on furlough?
17. In what year and where was the Convention sermon omitted?
18. What should be based on a man's ability and not his age?

This contest ends with this issue.

Rules for 1951-1952

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1952 to receive credit.

MISSIONS

An International Baptist Magazine

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For subscription rates see page 265

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MAY, 1952

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WHO'S WHO

In This Issue

• THOMASINE ALLEN is a missionary of the Woman's American Baptist Foreign Mission Society, in service in Japan since 1915.

• RICHARD CUMMINGS is Associate Secretary in the Home Department of the American Baptist Foreign Mission Society. He is a son of Dr. John E. Cummings who served for 45 years as missionary in Burma.

• FRANK F. CURRY, M.D., is a medical missionary of the American Baptist Foreign Mission Society, in service at Kangpokpi, Assam since 1947.

• ROY B. DEER is Special Representative of the Council on Missionary Cooperation.

• W. ALFRED DIMAN is Executive Secretary of the Chicago Baptist Association.

(Continued on following page)

MISSIONS PUBLICATION COMMITTEE: G. P. Beers, Chairman, W. C. Christians, Marguerite Hazzard, R. W. Hodges, E. M. Johnson, Irene A. Jones, William J. Keech, D. R. Sharpe, Dorothy A. Stevens, J. W. Thomas, J. R. Wilson.

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MISSIONS

Acceptance and Rejection

CARTOON NUMBER 189 BY CHARLES A. WELLS



HOW often we are attracted to the comforting and healing presence of Christ, and how often His invitation to come unto Him has been eagerly accepted. But most Christians too easily forget that His ministry was also a ministry of challenge, a bold, tremendous, new way of life and thought.

After 2,000 years of Christianity we have only begun to grasp and apply His astounding teachings. But the vision still haunts us. For instance, we know that the peoples of China and of Russia loathe the tyrants who have enslaved them. Suppose, instead of publicizing and concentrating on our hatred for their communist regimes, we had followed the Master's teachings, "Love your enemies", and we had expressed affection for these people, had helped them in every way we could, and had used a small portion of the treasure we pour out for armament, to aid those who still strive for freedom. By so doing we would have driven a powerful and expanding wedge between the tyrants and their people. Admittedly nobody knows or can with assurance predict what would happen, because few have ever dared to use such methods.

Nevertheless the Nazarene still stands out there far ahead of us, ever challenging us and reminding us that there is a Christ whom we gladly and willingly accept, but also a Christ whom we cowardly reject.—CHARLES A. WELLS

CHRISTIAN EDUCATION

CONTINUING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS
by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Like all other enterprises, and institutions today the American college, and particularly the denominational institution, faces difficult financial problems in this era of postwar inflation and preparations for a Third World War. Although tuition fees have been increased, this increase in revenue is offset by higher costs of operation, and by decline in income from invested funds occasioned by lower interest rates.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support.

They can be recommended with confidence to any young people in your church who are interested in a college education, or who are planning to enter the ministry, or missionary service either at home or abroad.

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• CLIFFORD P. HANSEN is the American Baptist Home Mission Society's Secretary of Public Relations.

• THEODORE V. L. HARVEY is Pastor of the Englewood Baptist Church of Chicago, Ill., and is General Chairman of the Entertaining Committee for the American Baptist Convention at Chicago.

• CLARA M. LEACH, M.D., is a medical missionary serving under the Woman's American Baptist Foreign Mission Society in India, formerly in South China.

• MRS. ABRAM LEGRAND is Editor of *The Church Woman*, and Publicity chairman of the National Council of American Baptist Women.

• FELAND L. MEADOWS, M.D., is a medical missionary serving under the American Baptist Home Mission Society in Puebla, Mexico.

• EMORY ROSS is Executive Secretary of the African Committee of the National Council of Churches.

• ROBERT SALTER is a medical technician at the Hospital Bautista, in

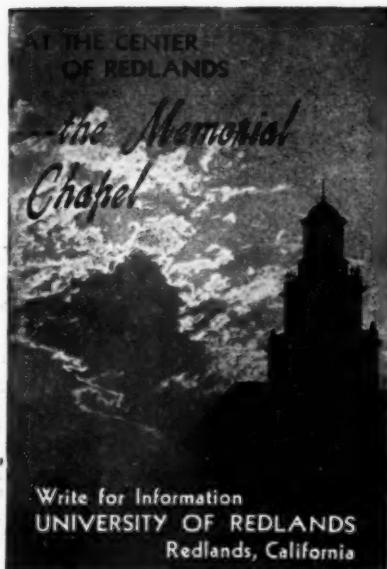


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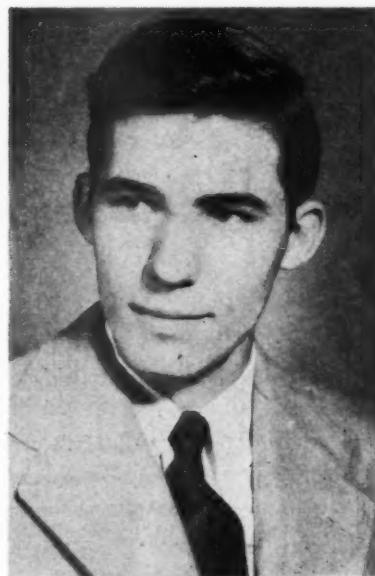
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Where Do They Go From Franklin College?

Any high school student who chooses a college, ought to ask such a question. The quality of the "product" of a college, which is its alumni, may be estimated by examining the achievement of graduates in subsequent graduate or professional education.



Gareth B. Matthews



Leon Pacala

Managua, Nicaragua. He and his wife Edith are missionaries of the Woman's American Baptist Home Mission Society.

• JOHN C. SLEMP is Associate Editor of *MISSIONS MAGAZINE*. In the fall of 1951 he visited American Baptist home mission fields in Latin America, and since January he has been on a similar journalistic visit of foreign mission fields. He is expected back in the United States early in May.

The June Issue Will be Late

Since the American Baptist Convention meets May 19-23, the June issue of *MISSIONS* obviously cannot be printed until the complete story of the Convention is in type. And the copy must be sent by mail from Chicago, Ill., to Lancaster, Pa., where *MISSIONS* is printed. Accordingly the June issue will go to press about June 25 and will thus reach all subscribers about two weeks later than usual.

YOU WILL BE IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

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MISSIONS

Here are two very recent Franklin College graduates, Gareth B. Matthews, 1951, and Leon Pacala, 1949. Both will be studying in Europe during the academic year 1952-1953 as Rotary Foundation Fellows. Both men were graduated from Franklin College with high scholastic honor. Both had achieved the annual Blue Key award for outstanding campus leadership. Franklin College is justly proud of both!

Franklin College is proud of another important aspect of these appointments, namely that *two* of its recent graduates are among the 61 who were granted these fellowships throughout the United States, and among the 111 throughout the world. Only the coincidence of two indispensable factors could have produced this result: high quality of individual scholarship, and high quality of the academic program at Franklin College. The combination of the two helped significantly to prepare these two young men for such distinction.

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LETTERS

From the Editor's Mail Bag

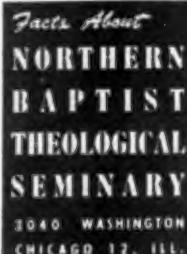
I was interested in the letter from Mrs. E. D. Scott in your March issue. One can certainly commend Mrs. Scott for her desire to get at the truth about General MacArthur's reported comment, "The sight of dead North Korean soldiers is good for my old eyes." However, I for one do not find the General's denial a

satisfying way to leave the incident. MISSIONS took the quotation from *Worldover Press*, as you indicated. While 90% of our material is from our own correspondents, the quotation attributed to the General appeared in a special report we had compiled on the world crisis. It was Mr. Marquis Childs, who has an enviable répute for reliability, who sent the dispatch quoting the General while Mr. Childs was in New Delhi, stating that the quotation was widely reprinted in the press of India. It

was published throughout the press of many countries, including the United States. At the time, the American forces in Korea were emphasizing "Operation Killer." If so important a statement, receiving widespread publication were not true, it can be said at least that a failure to deny it then on the part of MacArthur's staff, was strange. This is not the first time that newspapermen of the highest standing have reported from Asia, sometimes even from the MacArthur headquarters, and to have

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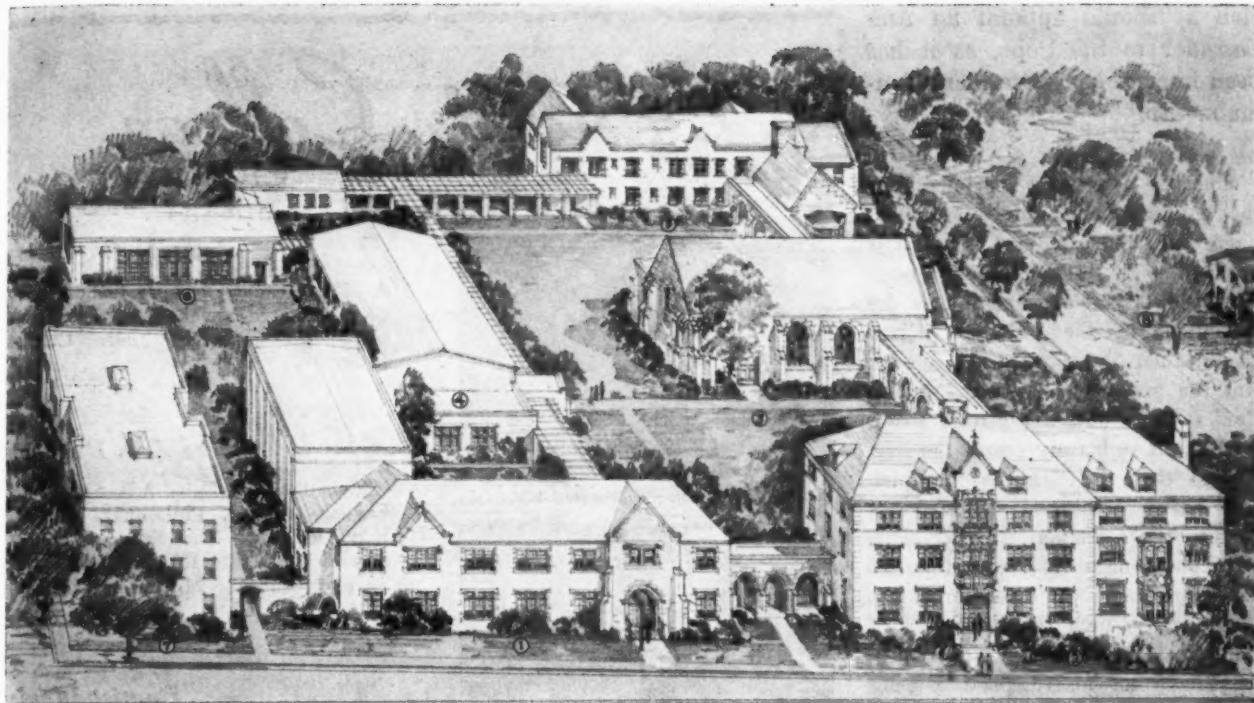


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Architect's drawing of Berkeley's expanding campus: (1) New Administration Building scheduled for immediate construction. (2) Present Administration Building and Men's Dormitory. (3) Claiborne Milton Hill Chapel. (4) New Library scheduled for immediate construction. (5) Proposed Women's Hall and (6) Refectory. (7) Benvenue Apartments. (8) President's House. Not pictured above are two modern apartment buildings of 50 units three blocks from the campus.

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their stories denied much later, although at the time of filing their reports, these men had to have them checked. I for one have disagreed with General MacArthur's policies, but have always thought him, and think him now, a man of high personal honor. But equally in the regard of news specialists is Marquis Childs. Wherever the truth may lie regarding the accuracy of the quotation, one might wish that the handling of news from the Korean front were more likely to give us the whole

facts, both under General MacArthur and his successor, General Ridgway. Few correspondents assigned to either have found it easy to send out the sort of reports our people deserve.—*Devere Allen*, Editor *Worldover Press*.

■
MISSIONS has had much to say about President Truman's appointment of an American Ambassador to the Pope, as dangerous to Republican views. I should like to know MISSIONS' position in regard to Gen-

eral Dwight Eisenhower as a candidate for President of the United States.—*Martha C. Woodruff*, Northampton, Mass.

NOTE—MISSIONS is not concerned with the political party affiliation of any President of the United States or of any candidate for election as President. MISSIONS will be just as severe and uncompromising in its criticism of General Eisenhower if in the event of his nomination and elec-

tion he should appoint an Ambassador to the Pope, as it has been in criticizing President Truman.—ED.

Someone deserves a reprimand for the caption under the picture on page 81 in the February issue. It is misleading . . . If by new community is meant the entire new development of the Columbia River Basin, then the caption is correct. But the picture is captioned Grand Coulee Dam, and the people living here might rightfully resent the suggestion that their church in which they have worshipped for 17 years is not "the Christian church." This church was organized more than 16 years ago under the direction of the Washington-North Idaho Council of Churches in which American Baptists have an active part. During seven of these 17 years the congregation has had a Baptist as pastor. And the implication that this church would receive help from the "America for Christ Offering" is not correct. The work throughout the Basin which begins more than 50 miles from the site of the photograph will be the recipient of that home mission help.—Rev. Vernon K. Brooks, Grand Coulee, Wash.

NOTE — MISSIONS regrets the omission of reference in the caption to "The Church by the Cliff", of which Rev. Vernon K. Brooks is pastor.

My heartiest thanks for MISSIONS. That Policy Making Conference at Crozer Seminary, which you reported, was certainly a step in the right direction. It is a great experience when a group of individuals come "to love the Lord thy God with all thy mind", as well as heart, soul, and strength. By all means keep this up, and put the best minds in our denomination to work in this future policy making area. Such effort is long past due. The editorial, "British Missionary Punished by the Government of South Africa" reminds me of Proverbs 27:22—

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ABOVE: The skyline of Chicago

Photo by

Kaufmann and Fabry
RIGHT: The big amphitheatre at the Stock Yards in which the Convention will be held

Photo by
J. F. Abernathy



BELOW: On balmy evenings during the warm summer months in Chicago, huge crowds flock to open air concerts in Grant Park along the lake front

Photo by
Chicago Park District



MISSIONS



VOL. 150 NO. 5

MAY 1952

Have We a Gospel for This Age?

THE Chicago Convention theme (*See program on page 275*), "A Great Gospel for a Great Age", reemphasizes the Chicago theme of 25 years ago, "Jesus Christ the World's Only Hope." In his presidential address in 1927 Dr. J. W. Brougher asked 5,000 American Baptists, "For 20 centuries we have preached the gospel of Christ; but have we lived it?" The 25 intervening terrible years confirm his negative answer.

How quickly we forget the events since 1927—dizzy prosperity and crash of 1929, shattering depression, Second World War, atomic bomb massacre of Hiroshima, war in Korea, and now fantastic taxation, insecurity, grim preparations for the Third World War.

By all criteria, military might, scientific advance, economic prosperity, financial insecurity, and by all temporal, eternal, and infernal standards, this is a great age. And it needs a great gospel.

It is an age of immense achievement and of unparalleled misery. Today more refugees roam across the world than during the war. It is an age of titanic power; yet never before has so much power been used for so much destruction. It is an age of grand scale church cooperation and of bitter denominational cleavage. Some Baptists object to the Baptist Disciples Communion Service scheduled for Chicago. Honest objection, sincere conviction, genuine prompting of conscience—all deserve respect. Yet each objector in facing his conscience also faces a disturbing question. If a Baptist and a Disciple cannot meet at the Lord's Table "in remembrance

of Me", and by a simple ceremony "proclaim the Lord's death till He come", what gospel of unity and fellowship in the name of Christ have we for this age?

It is an age of colossal human slaughter. In condemning the ruthless jellied gasoline bomb slaughter of Korean civilians, *The Manchester Guardian* thus described a survivor.

The Korean had no eyes. His body, visible through tatters of burnt rags was no longer covered with skin, but with a hard, black crust speckled with yellow pus.

With eyeless eye sockets and pus speckled black crust instead of skin, what can that survivor and thousands like him, think of church controversies, divisive instead of unifying Communion Service, and our gospel that we glibly proclaim but complacently fail to live.

Viewed across the perspective of 25 years, how peaceful, unifying, inspiring seems the Convention of 1927. As reported in *MISSIONS*, it was the finest missionary convention in many years. The Convention's brotherly minded spirit prompted the comment, "Behold, how good and pleasant it is for brethren to dwell together in unity." It gave tremendous impetus to evangelism. Its huge attendance and the response to Dr. J. C. Massee's great challenge easily proved that more people hunger and thirst after God's forgiveness than anybody can imagine.

Will history repeat? Will this month's Convention be like that in Chicago 25 years ago? That depends on the spirit of brotherliness, the missionary enthusiasm, and the evangelistic concern for this great but lost age, which each delegate brings to Chicago.

The World Today

Current Events of Missionary Interest

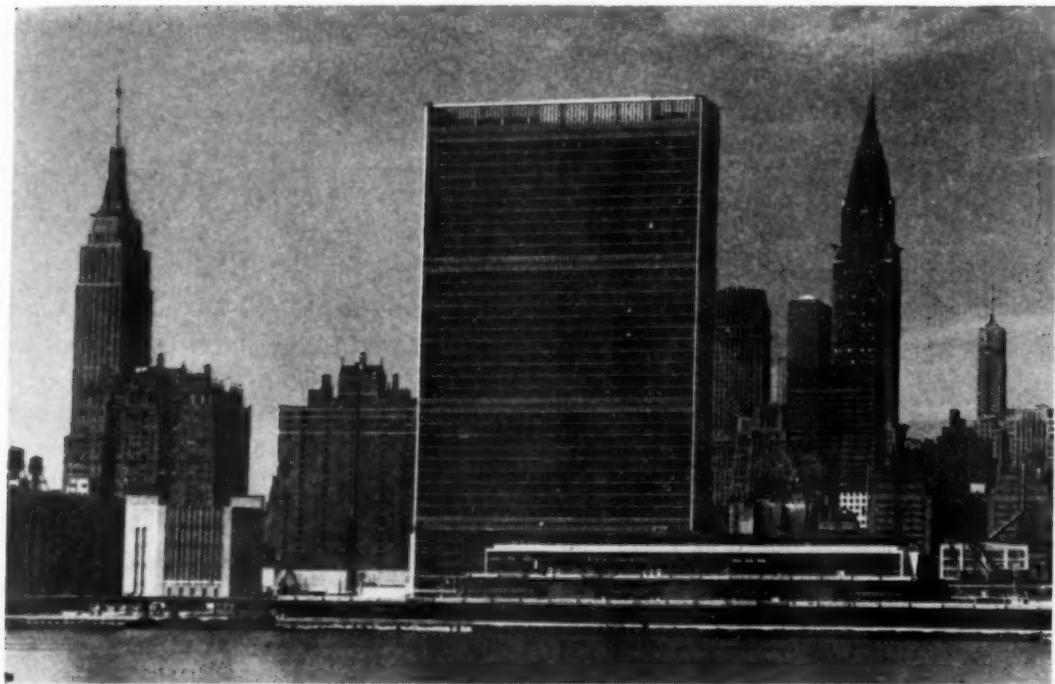


Photo by Unations

The new general office building of the United Nations, flanked by the Empire State Building on the left and the Chrysler Building on the right

Ample United Nations Equipment But Something Still Missing

WITHOUT fanfare or ceremony the United Nations opened its new Conference Building on the shore of New York's East River on Wednesday, February 27th, with a session of its Trusteeship Council. Approximate cost of the latest addition to the headquarters buildings is \$11,000,000, while furniture and fittings cost approximately \$1,000,000 more. The building's international character is evidenced by chairs from England, tables from Canada, leather lounges from the United States, rugs from Scotland, woodwork from Holland, and draperies and rugs from many lands in the Near East and Far East. The delegates' lounge has an immense picture window with a magnificent sweeping view across the East River. The building includes three large conference rooms, three council chambers, six committee rooms, a lounge for delegates, a restaurant, and an outdoor terrace. The galleries of the large conference rooms include accommodations for 400 visitors and 120

press representatives. Still awaiting completion is the mammoth Assembly Hall to house the full assembly. This is expected to be ready in September when the United Nations Assembly holds its next annual meeting. Thus everything will be complete—site, buildings, equipment, secretarial personnel, representation from 60 nations in the organization. One thing is still lacking—a willingness by the larger and more powerful nations to abandon their power politics and to accept wholeheartedly the principles of conciliation and negotiation, and thereby really support the United Nations as the world's last organized hope for peace.

The World Day of Prayer At the United Nations

FOR the first time since the World Day of Prayer originated 65 years ago in 1887 and in 104 countries is now observed annually on the first Friday in Lent, this year it was observed at United Nations Headquarters overlooking the East River in New York City. In the special room set apart by the United Nations as its prayer room, although

designated as "Meditation Room", for prayer and meditation, all day Friday, February 29th men and women, Protestants, Roman Catholics, Mohammedans, and a few Hindus, came for prayer. Some remained for a few minutes and others for an hour. Some knelt on the carpet covered floor. Others sat and bowed their heads. The Mohammedans brought with them their white prayer rugs and prostrated themselves toward Mecca, as is their custom.

From morning until early evening it was estimated that more than 1,000 people participated in this prayer for peace observance as part of the World Day of Prayer. On a table, with vases of flowers and the 60 flags of the United Nations as background, stood a large illuminated globe. Periodically it was turned slightly so that at some time during the day every part of the world faced the front. To each person entering the room was handed a card which listed the names of all delegates to the United Nations, arranged alphabetically, with the suggestion, "Choose at least one person for whom you will offer special prayers."

That same afternoon at 4:00 o'clock all offices at Baptist Headquarters in New York were closed and their office staffs assembled in the Madison Avenue Baptist Church for a World Day of Prayer Service in which Secretaries Ralph M. Johnson, Elmer A. Fridell, Isabelle Gates, Edith Castor, Joseph Heartberg, Barbara West, R. Dean Goodwin, Viola Purvis, Tabea Korjus, and Theresa Davis, led in meditations and offered prayers for peace and for the Baptist world mission.

More than 1,000,000 Roman Catholics On a Pilgrimage to Spain

THE two palatial new ocean liners, *S. S. INDEPENDENCE* and *S. S. CONSTITUTION*, will be floating hotels for nearly 2,000 American Roman Catholics late this month. On the first steamship a party will be escorted by Cardinal Spellman of New York and on the second Cardinal Stritch of Chicago will be the leader. Both groups will attend the International Eucharistic Congress in Barcelona, Spain, May 27-June 2 which is expected to be the destination of a religious pilgrimage of more than 1,000,000 Roman Catholics from all over the world. The crowd will include 12 Cardinals and 2,800 bishops. The last international Eucharistic Congress in Europe was held in Budapest, Hungary in 1938. (See *MISSIONS*, October, 1938, page 454.) Such an international assembly of Roman Catholics corresponds somewhat to the five-year inter-

national Congress of the Baptist World Alliance such as that scheduled for London, in 1955.

Aside from its religious significance in enhancing the global prestige of Roman Catholicism, the Barcelona assembly will likely have immense political effects. It will furnish powerful support for the fascist dictatorship of General Franco in Spain. Moreover the Catholics who come to Barcelona may be counted on later to give glowing reports of conditions in Spain. And the two American Cardinals will likely give still further impetus to the propaganda for full recognition of Dictator Franco and his government, for the establishment of American military bases in Spain, without any assurance from General Franco that he will grant full religious and civil liberty to Protestants in Spain.

The Third World Conference On Faith and Order

THE third World Conference on Faith and Order, under the auspices of the World Council of Churches, is scheduled to meet in Lund, Sweden, August 15-28, 1952. About 170 churches, denominations, communions, in 43 countries have been invited to send representatives. Attendance is limited to 200 delegates and 200 visitors. Already 170 have been appointed. American Baptists will be represented by President Herbert Gezork of Andover Newton Theological School, General Secretary Reuben E. Nelson of the American Baptist Convention, Foreign Secretary John E. Skoglund of the American Baptist Foreign Mission Society, Dr. Edward H. Pruden of the First Baptist Church of Washington, D. C., and Dr. Robert J. McCracken, of the Riverside Church, of New York, N. Y. Both the Russian Orthodox Church, and the Baptist Union of Russia have been invited to send delegates. Definite acceptances have not yet been received. Previous world conferences on Faith and Order were held in Lausanne, Switzerland, in 1927, and in Edinburgh, Scotland, in 1937. (See *MISSIONS*, November, 1937, pages 530-538). At the conference at Lund next August three major topics will be discussed, (1) the doctrine of the church; (2) ways of worship; and (3) intercommunion. Baptists will have a significant opportunity to bear their testimony and to interpret to the other participating churches what Baptists believe about the church, its worship, ordinances, and membership.

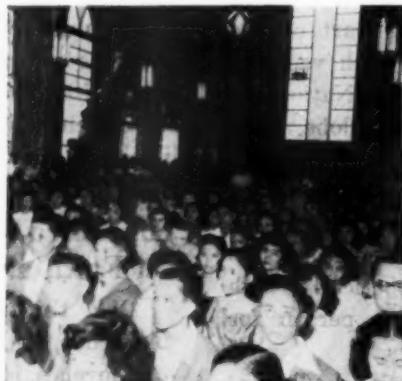
REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 286.

Out of the Rubble and Ashes of War

Amazing progress in reconstruction and recovery from the effects of the war and against the continued opposition of Spanish Roman Catholicism is recorded in the Baptist mission in the Philippines

By JOHN C. SLEMP

All Photos by John C. Slemp



LEFT: The new Jaro Evangelical Church in Iloilo City; CENTER: The congregation at the dedication service; RIGHT: The congregation leaving the church

THE second Sunday in February of this year 1952, is a day long to remember in the annals of our American Baptist Mission in the Philippine Islands. On that day more than 800 persons witnessed the dedication of the stately new edifice of the Jaro Evangelical Church in suburban Iloilo City, where a little more than 50 years ago our first missionaries began their evangelistic work and organized the first Baptist church in the Philippine Islands, which was the Jaro church.

LIVING SYMBOL OF BAPTIST VITALITY

This February event was infinitely more than the dedication of a new church building. It was the fruition of a half-century of missionary effort. Built virtually debt free and almost entirely from local funds, and ideally located on the plaza not far from the Roman Catholic Cathedral and the palace of the archbishop, this modern new building is a living symbol of the vitality of evangelical Christianity in a land that for centuries has been predominantly Spanish Roman Catholic. The first members of the Jaro church 50 years

ago worshiped in a crudely constructed bamboo house. The unsympathetic referred to it derisively as, "the animal shed." Now, however, only seven years after the most devastating war of all times, a church building has risen of which any community might justifiably be proud.

I had not planned it so, but I consider myself very fortunate in that my journey this past winter to mission fields around the world placed me in Iloilo City at the time of this dedication service. Here, it seemed to me, was a splendid witness to all our Baptist work in the Philippine Islands. It stood for the progress of that work in the face of a powerful and determined opposition. It showed that even out of the rubble and ashes of war a group of faithful Christians could go from height to height and strength to strength.

That same spirit I found at Central Philippine College in Iloilo City. At the end of the war this school was in ruins. The galvanized roofs were gone. Every piece of wood inside the buildings had been burned. Not a window or a window frame was left. All that remained were the reinforced concrete walls,

which could not be looted or burned. That was the Central Philippine College which Miss May A. Coggins and other returning missionaries found at the end of the war—the pride and joy of their lives in ruins.

NEW LIFE AMID THE RUINS OF WAR

Then came the task of rebuilding, and a difficult task it was. With inadequate funds and working against almost insuperable odds, the builders had to be content at first with bamboo and nipa palms to replace the metal roofing that had been looted by the Japanese and the woodwork that had been burned. Later, as World Mission Crusade money became available, they began to build permanent structures, larger and better than the old. By adding a second floor, they doubled the classroom space in Valentine Hall. By adding two wings, they more than doubled the size of Roblee Science Hall. By adding a second floor and an extension at each end, they gave Lopez Hall three times its original capacity. To Franklin Hall they added a third story, with dormer windows, to make one-third more dormitory space for boys. They extended Weston Hall to make it also one-third larger. And now, just completed, is the beautiful, spacious Rose Memorial Convocation Hall, with a seating capacity of 1,500. All these buildings have reinforced concrete walls and metal roofs. It is hoped that they have been built solidly enough to

withstand the unpredictable typhoons that sweep the Philippines with terrific force.

So today Central Philippine College is pressing forward. Enrolled in its several departments, which range from Mrs. Ralph L. George's kindergarten up to graduate work, are 2,500 students, as compared with about 800 before the war. Instruction is given in liberal arts, sciences, education, engineering, commerce, dentistry, law, agriculture, and theology. Except for the salaries of the missionaries and an appropriation for the School of Theology, the college is entirely self-supporting. It recently fulfilled all the requirements for university status, and the trustees probably will apply for a change in name.

Last month (April) Dr. Almus O. Larsen, formerly dean of Sioux Falls College, was formally inaugurated as president, succeeding the venerable Dr. P. H. J. Lerrigo, who in 1950 had been called from retirement to serve temporarily and had served with remarkable success since that time. Asked for a statement regarding his outlook for the new Central Philippine College, Dr. Larsen said: "During the first year we shall want to study the program of Christian schools and colleges in the Philippines and the traditions and objectives of Central Philippine College. We shall want to discover those ways in which we may best serve this institution. We shall promote an educational program that is unashamedly and unequivocally Christian."



LEFT: President P. H. J. Lerrigo welcomes his successor, new President Almus O. Larsen of Central Philippine College; CENTER: Miss Esther Salzman, Superintendent of Nurses at Iloilo Mission Hospital and three Filipino nurses; RIGHT: Symbolic presentation of the new Jaro church to Pastor J. T. Vafor



LEFT: Roxas City, formerly Capiz, with the Baptist church in the foreground; CENTER: Rail transportation in the Philippine Islands; RIGHT: Dr. B. A. Slocum explains the technique of improved farming at a rural home

FILIPINO PREACHERS OF TOMORROW

Worthy of special mention at Central Philippine College is its excellent School of Theology. Enrolled are 75 in the men's division, headed by Prof. J. T. Howard, and 37 in the women's division, headed by Miss Lillian M. Robertson. Both divisions offer to high-school graduates a five-year course, the middle year of which is devoted entirely to supervised work on the field. Practical experience is emphasized throughout the school year and during the vacation periods in addition to this middle year. The students go out in teams for evangelistic work in hospitals and jails and among the workers in industrial areas. They go to the churches to preach and to teach and to serve in various other ways. And so they learn to do by doing.

To hear the personal testimonies and the reports of these young people is a heartening experience. Most of them have come from Roman Catholic homes and have made their way into the evangelical fold at great personal sacrifice. But always their testimony is to the effect that they could not resist the call of Christ and their desire to follow Him. So long as young people like these go to Central Philippine College, the future of our Baptist work in the Philippine Islands is assured.

Another type of evangelistic service, not related to the School of Theology, is Miss Ruth L. Harris's Gospel Team. Although these young people are not studying for the

ministry or for missionary work, they nevertheless want to have a part in the evangelistic ministry of the churches and to learn to serve Christ in a lay capacity.

FROM PRIMITIVE TO MODERN FARMING

Another aspect of the work at Central Philippine College that deserves special mention is the agricultural program of Dr. Burl A. Slocum. One small section of the 30-acre farm managed by this department is used for demonstration projects in hog-raising, poultry-raising, and horticulture. The rest of the land is farmed for profit, the proceeds of which make the department self-supporting.

But the service that Dr. Slocum is rendering is not confined to the college campus. His extension work, done in co-operation with government agencies, is reaching far and wide. There are now 4-W Clubs on high-school campuses and model agricultural projects in several selected areas. At Janiuay, for example, our Baptist church has a hog and poultry project; the high school has an excellent 4-W Club; and a class in practical farming has enrolled 75 farmers of the area who are interested in the new ideas and methods.

In this land of the carabao, where primitive methods of farming have persisted for hundreds of years, where crop rotation is virtually unheard-of, where 90 per cent of the people suffer from dietary diseases and ailments, the value of this agricultural service is incalculable. Through lectures and bulletins and demonstration projects, Dr. Slo-

cum is showing all who wish to learn that they may produce and eat vitamin-filled vegetables as well as rice and fish, and that even out of their back yards, if they do not have large gardens or farms, may come health and happiness for their families.

THE HOSPITAL AGAIN FUNCTIONS

The Iloilo Mission Hospital has a story of rehabilitation after the war as heroic as that of Central Philippine College. This institution also was looted and burned during the Japanese occupation, and the Nurses' Home was completely destroyed by a direct bomb hit.

Although the task of rebuilding is not yet completed, much has been accomplished even with limited funds. With some local help, in addition to appropriations from our Foreign Mission Societies, the Nurses' Home is now twice its original size. The 120-bed hospital is still in need of repairs and paint, but, it is in much better condition than it was a few years ago. Built largely with local funds also is a small separate building which serves as the children's ward. There is hope that funds will soon be available to erect a hospital chapel.

One of the invaluable services of the hospital is its program for training nurses. Enrolled are 75 student nurses of whom 20 will be graduated at the end of the school year. Miss Esther I. Salzman, formerly of our East China Mission, is director of the Nurses'

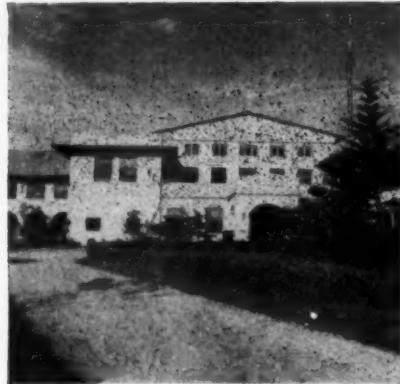
Training School. Dr. R. B. Ainslie, now on furlough, is our American Baptist staff physician.

At LaPaz, a suburb of Iloilo, a constructive work among the 12,000 students in the several schools and colleges of that area, is under the direction of one of our new missionaries, J. L. Sprigg. By paying a small fee, some 300 students now have membership at the Baptist Student Center, which entitles them to use the library and recreational facilities. Many who are not members go to the Center for various other aspects of its program. Because the work is done in close co-operation with the local church, many of these students are being won to Christ and to active church membership. To drop in at the Center at noon is to find an interesting, helpful program in progress. On Monday it is an evangelistic service conducted by a youth group from one of our Baptist churches. On Tuesday the nurses of the Iloilo Mission Hospital conduct a health club, giving instruction in first aid, on how to care for a person who is ill, and on ways to maintain good health. Wednesday is question-box day, and there is never a dull moment at this session. Questions range from choosing a life partner to worshiping the saints. Leader of this period is Prof. Nicholas Baban, of Central Philippine College, whose uncle is a Roman Catholic priest and who himself was intended for the priesthood. Thursday is devoted to a formal address on various themes such as "How to Spend Your



LEFT: Lucy Labaylabay and Herminio Araque, sophomores in theology; CENTER: Student congregation in Rose Memorial Convocation Hall, Central Philippine College; RIGHT: Six charming Central Philippine College girl students





LEFT: Surgery in the Iloilo Mission Hospital; CENTER: The Iloilo Mission Hospital; RIGHT: Student nurses in their morning chapel service at the Iloilo Mission Hospital

Money," "The Economic Future of the Philippines," and "What Makes Democracy Work." On Friday the choral club takes over, rounding out a week of helpful activity for all who have participated.

STUDENTS IN A BARN

This Center will soon have the comforts of a new, modern building, to replace the barn which has been in use since the war. Actually, the Japanese used this building for a stable. What was left of it at the end of the war was hardly suitable for human habitation. A recent typhoon almost completed the job of demolition. Nevertheless it remains the only building available until the new one is completed. Already appropriated for this purpose is \$30,000 from our two Foreign Mission Societies. The money will be well spent.

In Roxas City, on the northern coast of Panay, is another branch of our Philippine Islands Baptist Mission. Here are located the Emmanuel Hospital, and Filamer Christian Academy. At present there is no American doctor at Emmanuel Hospital, but Miss Flora Ernst is superintendent of the Nurses' Training School. Miss Lettie G. Archer is the principal of the academy. The hospital has 90 beds, and the academy has an enrolment of 213 elementary and high-school students.

The work of rebuilding and renovating has not been as rapid here as in Iloilo City, but much has been accomplished. Money for essential repairs at the hospital and for extensive remodeling at Filamer is urgent if these

institutions are to meet their rapidly increasing responsibilities. An effort is now being made to enlist a larger support from the townspeople, but for several years American help still will be needed. The story here, as in Iloilo City, is that since 1945 our task has been to undo the doings of war, with some expansion here and there. Our task now, as we work hand in hand with Filipino Baptists, is first to strengthen the work that now exists, and then to expand and to open new work wherever possible.

PHILIPPINE BAPTIST CONVENTION

This story would run far out of bounds were I to write more than a word about the Convention of Philippine Baptist Churches. This organization coordinates the work of 175 churches with an aggregate membership of approximately 10,000 Baptists. The work of these churches is of a highly indigenous character. Our missionaries are advisers only, and American funds go to the general ministries of the convention, not to the churches themselves. Many of the church buildings are simple bamboo or frame structures, and many of the congregations are struggling to stay alive, but the work is going forward.

Asked to comment on the outlook of the churches, Mission Secretary Ralph L. George said that the goal for the next 10 years is an annual 10 per cent increase in the number of churches and an annual 10 per cent increase in the number of church members. "We have

come to our present numbers in 50 years," he said. "Our goal is to double these numbers in 10 years." This is, of course, a high goal. But who is willing to say that it cannot be reached? With God's help, our missionaries and our Filipino brethren, working together with singleness of purpose, can reach it. Such is the spirit in the Philippine Islands today. Through many discouraging circumstances

NOTE—This is Dr. Slemp's second article based on his journalistic tour of Baptist foreign mission fields. The third, dealing with Burma, is scheduled for publication in the June

our missionaries and Filipino Baptists, have refused to be discouraged. Applicable to them in their struggles since the war are these words of Paul concerning his own missionary labors: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Work done in this spirit can never be destroyed.

issue. A similar tour of Baptist home mission fields in Latin America which he made last fall, was reported in the January, February, and March issues.—ED.



LEFT: Students leaving Rose Memorial Convocation Hall; CENTER: Mission Secretary Ralph L. George, Mrs. George, and their two sons Ralph, Jr., and Robert; RIGHT: Student Quartette practicing for chapel service

The American Baptist Convention

Chicago, Ill., May 19-23, 1952

TENTATIVE PROGRAM

Convention Theme: "A Great Gospel for a Great Age"

Convention Text: This is the victory that hath overcome the world, even our faith.—*I John 5:4*

Monday, May 19

EVENING SESSION

Convention Song Leader, Rev. Elbert E. Gates, Westfield, N. J.

- 7:15. Adoption of Program.
- 7:40. Address—Rev. Roger Frederikson.
- 8:00. Baptist Youth Fellowship.
- 8:05. Dedication of new missionaries.
- 9:05. Address—Prof. Culbert G. Rutenber.
- 9:30. Adjournment.

Tuesday, May 20

FORENOON SESSION

- 9:45. Scripture and Prayer—Rev. W. W. Clark.
- 10:00. President's Address—Prof. Kenneth Scott Latourette.
- 10:30. Convention Business. Reports of General Council, Council on Missionary Cooperation, Finance Committee.
- 10:45. Welcome from Chicago.
- 11:00. Convention Sermon—Rev. F. T. Fowler.

11:30. Meetings of State Delegations.
12:00. Adjournment.

AFTERNOON SESSION

2:00. Scripture and Prayer—Rev. Ronald K. Adams.
2:00. Fraternal Delegates.
2:30. Committee on Chaplains.
2:40. General Secretary's Address—Rev. Reuben E. Nelson.
3:25. Convention Business.
3:45. Baptist Youth Fellowship.
4:00. National Council of American Baptist Women.
4:15. Baptist Homes and Hospitals.
4:30. Adjournment.

EVENING SESSION

7:30. Joint Session with Disciples of Christ. Addresses by Rev. Edward H. Pruden and Rev. Hampton Adams.

Wednesday, May 21

FORENOON SESSION

9:30. The Convention at Worship—Rev. Jitsuo Morikawa.
10:15. Convention Business.
10:30. Board of Education and Publication.
11:30. Address—Speaker to be announced.
12:00. Adjournment.

AFTERNOON SESSION

2:00. Scripture and Prayer—Rev. James F. Horton.
2:10. Home Missions.
3:10. Council on Christian Social Progress.
3:45. Ministers and Missionaries Benefit Board.
4:30. Adjournment.

EVENING SESSION

7:30. Joint Session with Disciples of Christ. Address—Rev. Walter Van Kirk.

Thursday, May 22

FORENOON SESSION

9:30. The Convention at Worship—Rev. Jitsuo Morikawa.
10:10. Finance Committee. Budget for 1952-1953.
10:20. Address—Rev. Ralph M. Johnson.

10:50. Convention Business. Adoption of Budget. Presentation of Resolutions. Time and Place of Next Meeting.

11:30. Address—Rev. Oscar Rodriguez.
12:00. Adjournment.

AFTERNOON SESSION

2:00. Scripture and Prayer—Rev. Donald F. Thomas.
2:10. Home Missions—Rev. G. Pitt Beers.
2:40. American Baptist Green Lake Assembly.
3:00. Foreign Missions—to be announced.
4:00. Convention Business. Report of Nominations Committee.
4:30. Adjournment.

EVENING SESSION

7:30. Joint Session with Disciples of Christ. Address—Rev. George A. Buttrick. Communion Service on invitation of the First Baptist Church of Evanston, Ill., Pastor Gene Bartlett.

Friday, May 23

FORENOON SESSION

9:30. The Convention at Worship—Rev. Jitsuo Morikawa.
10:10. Annual Corporate Meetings of the national cooperation societies.
11:10. Convention Business. Election of officers and boards of managers.
11:30. Address—Pres. Herbert Gezork.
12:00. Adjournment.

AFTERNOON SESSION

2:00. Scripture and Prayer—Rev. G. R. Gross.
2:10. Foreign Missions—to be announced.
2:40. Board of Education and Publication.
3:15. Convention Business. Adoption of Resolutions.
4:00. American Bible Society—Rev. Paul A. Collyer.
4:10. Baptist Joint Committee on Public Affairs—Rev. J. M. Dawson.
4:20. The Crusader—Rev. Carroll C. Morong.
4:30. Adjournment.

EVENING SESSION

7:30. Special Music.
8:00. Evangelistic Message—Rev. C. Oscar Johnson.
9:00. Adjournment.

Looking Backward

A CHRONOLOGICAL RECORD OF THE AMERICAN BAPTIST CONVENTION SINCE ITS ORGANIZATION
45 YEARS AGO IN 1907 AT WASHINGTON, D. C.

Year	Place of Meeting	Convention President	Convention Preacher
1907	Washington, D. C.	Dr. F. H. Rowley*	Rev. R. S. MacArthur*
1908	Oklahoma City, Okla.	Hon. Charles Evans Hughes*	Rev. P. S. Henson*
1909	Portland, Oregon	Pres. H. P. Judson*	Pres. C. A. Barbour*
1910	Chicago, Ill.	Pres. H. P. Judson*	Prof. Walter Rauschenbusch*
1911	Philadelphia, Pa.	Pres. E. W. Hunt*	Pres. W. H. P. Faunce*
1912	Des Moines, Iowa	Pres. E. W. Hunt*	Sec. H. L. Morehouse*
1913	Detroit, Mich.	Henry Bond*	Rev. L. A. Crandall*
1914	Boston, Mass.	Henry Bond*	Sec. H. C. Mabie*
1915	Los Angeles, Cal.	E. S. Clinch*	Rev. Carter Helm Jones*
1916	Minneapolis, Minn.	Dean Shailer Mathews*	Rev. Cornelius Woelfkin*
1917	Cleveland, Ohio	Pres. C. A. Barbour*	Rev. J. A. Francis*
1918	Atlantic City, N. J.	G. W. Coleman	Rev. C. W. Gilkey
1919	Denver, Colo.	F. W. Ayer*	Rev. Harry Emerson Fosdick
1920	Buffalo, N. Y.	D. C. Shull*	Rev. E. A. Hanley*
1921	Des Moines, Iowa	E. L. Tustin*	Rev. W. B. Hinson*
1922	Indianapolis, Ind.	Mrs. W. A. Montgomery*	Rev. A. W. Beaven*
1923	Atlantic City, N. J.	Rev. F. E. Taylor*	Rev. W. W. Bustard*
1924	Milwaukee, Wis.	C. S. Shank*	Rev. C. W. Petty*
1925	Seattle, Wash.	Gov. C. E. Milliken	Rev. W. S. Abernethy
1926	Washington, D. C.	E. H. Rhoades, Jr.*	Rev. W. H. Geistweit*
1927	Chicago, Ill.	Rev. J. W. Brougher	Rev. J. C. Massee
1928	Detroit, Mich.	W. C. Coleman	Rev. T. J. Villers*
1929	Denver, Colo.	A. M. Harris*	Rev. John Snape*
1930	Cleveland, Ohio	Alton L. Miller	Rev. A. R. Petty*
1931	Kansas City, Mo.	Pres. A. W. Beaven*	Prof. D. J. Evans
1932	San Francisco, Cal.	M. B. Jones*	Sec. C. L. White*
1933	Washington, D. C.	Rev. C. O. Johnson	Rev. B. C. Clausen
1934	Rochester, N. Y.	Rev. W. S. Abernethy	Rev. H. C. Phillips
1935	Colorado Springs, Colo.	Pres. A. A. Shaw*	Rev. G. A. Clarke
1936	St. Louis, Mo.	Pres. J. H. Franklin	Rev. F. B. Fagerburg
1937	Philadelphia, Pa.	H. B. Clark	Pres. W. G. Spencer
1938	Milwaukee, Wis.	Rev. E. V. Pierce	Prof. Gordon Proteat
1939	Los Angeles, Cal.	A. J. Hudson	Rev. R. I. Wilson
1940	Atlantic City, N. J.	Prof. E. A. Fridell	Rev. C. W. Kemper
1941	Wichita, Kans.	E. J. Millington	Rev. D. A. Poling
1942	Cleveland, Ohio	Rev. W. A. Elliott	Pres. E. J. Anderson*
1943	Convention cancelled by U. S. Government because of wartime travel restrictions		
1944	Atlantic City, N. J.	Rev. J. C. Robbins	(Sermon omitted)
1945	Convention cancelled by U. S. Government because of wartime travel restrictions		
1946	Grand Rapids, Mich.	Mrs. L. E. Swain	Rev. E. T. Dahlberg
1947	Atlantic City, N. J.	Rev. E. T. Dahlberg	Rev. Winfield Edson
1948	Milwaukee, Wis.	Rev. E. T. Dahlberg	Rev. S. M. Lindsay
1949	San Francisco, Cal.	Pres. Sandford Fleming	Rev. Warner Cole
1950	Boston, Mass.	Mrs. H. G. Colwell	Rev. Theron Chastain
1951	Buffalo, N. Y.	Rev. E. H. Pruden	Rev. H. G. Smith
1952	Chicago, Ill.	Prof. K. S. Latourette	Rev. F. T. Fowler

* Names so designated indicate presidents and preachers deceased.

Convention presidents have included 16 laymen, 11 educators, 9 pastors, and 3 women. Convention preachers have included 33 pastors, 7 educators, and 3 secretaries. Four men, C. A. Barbour, A. W. Beaven, W. S. Abernethy, and E. T. Dahlberg, have served both as Convention president and as Convention preacher, although respectively in different years. Four presidents were elected to second terms. Two presidents served a second year each during the Second World War when the U. S. Government twice cancelled the convention because of wartime travel restrictions.

The Last Continent to Join the World

What happens when the world's largest primary society still in existence, more than 150,000,000 people in Africa, comes in contact with and begins to join with the West which calls its western civilization the world's most advanced society

By EMORY ROSS

IT is the fate of Africa to be the last continent to "join the world." It is joining in the period of greatest material and moral conflict which the earth has known, and when its 150 million people form the largest primary society still in existence. That primal society must now join up in some fashion with what the West, making estimate of itself, calls the world's most advanced society. In view of these four factors the joining process is unprecedented.

Because of these four factors, and others, much of past West-East experience is not directly applicable to the West's and Africa's relations. Adaptation and experiment are required, with wisdom and courage. Above all other requirements is confidence, not in methods and means, but in objectives, in where Africa and the West are going, and confidence that they can go together.

Confidence in objectives can come only from faith, by Westerners and Africans in

themselves and in one another; in something outside all of us that ties us all together, and together enables us to live and work and experiment and try together for the confident objectives we together believe in. Only so can the most primary and the most "advanced" societies join, work, and advance together.

The greatest faith most widely shared thus far between Africa and the West is the Christian faith. There are about 21 million professed Christian in Africa south of the Sahara Desert. That is perhaps a larger body of Christians than in all the rest of the so-called non-Christian world put together. (I use "so-called" here not in doubt that certain parts of the world are non-Christian, but rather that any parts are Christian.) The appeal of the Christian gospel in Africa has been greater, has caused greater change, and has called forth greater response and loyalty, than has any other element introduced from the West in the past century.



LEFT: A primitive ferry in the heart of Africa, yet large enough to transport a large truck across the Congo River. RIGHT: The Pasteur Institute at Dakar, French Africa. Its architecture and the automobile on the smooth highway evidence the steady invasion of western civilization in Africa



But it is also true that the failure of great masses of professed Christians in the West and in Africa to live their Christianity in the many relationships of life; the separation in the West between the spiritual and the "secular" (a term and a separation which traditional Africa, with the wholeness and oneness of the spiritual and the material that is always found in animistic, communal society, simply cannot understand), and between religion and life—all this is creating in many Africans confusion, doubt, frustration, fear, and even hate.

Here is a threat to the future of all Africa and of all Africa's relations with the West. If communism or secularism or any other godlessnesses win Africa in the end, it will be because Christians have failed in simple, practical living of their religion which Jesus taught. For to Africans in many respects Christianity is the natural and fulfilling religion of their future. If only Christianity is lived by its followers elsewhere there is good chance that Africans will become its followers too.

The first requirement, therefore, in the West's thinking and relationships with Africa is for a great many Christians simply to improve their living of their Christianity day by day wherever they are. In today's intercommunicating world reports of good deeds travel with almost the speed of light. Reports of the bad ones travel with that speed too, or even faster, but they give no light. The more and better the good deeds are the lighter becomes the world. Let no person think this is imagery, imagination, implausible "do-gooding." It is basic fact.

The greatest single and visible problem between the West and Africa is probably that related to color. Color is not the root of every problem, for the roots of many problems are spiritual, cultural, economic, political, national, military, educational—the whole range, indeed, of human problems. But "color" colors them all, often violently, and in Africa for this reason. Practically all the colonial peoples are colored and practically all the colonial rulers are white. The segre-

gated and the disadvantaged are colored; the segregators and the advantaged are principally white. In the face of that, no amount of white talking will convince hosts of Africans that color in itself is not a reason for their colonial status. Many feel that it is practically the only reason.

One of the steps required anywhere to establish confidence across color lines is for white and colored to meet, confer, discuss, match ideas, put forward thoughts, defend and modify or abandon them, work out agreements and in every way treat one another as accepted and rational human beings. Simple? So one might think. But how rarely it is done in and concerning Africa!

Next month such an effort is to be made in a small group experiment. After months of preparation, between 300 and 400 persons will gather at Wittenberg College in Springfield, Ohio, June 16-25, 1952, committed to facing the racial, economic and political changes in Africa south of the Sahara Desert, and the relation of the Christian church.

That conference will have characteristics rare if not unprecedented. It will be an attempt to face the whole of life as it is faced by 150 million primal people who are forced to join the most "advanced" society man has evolved. Its evangelical Christian approach will seek to be to the *whole* of African life. It will include 40 or 50 Africans from many parts of Africa sharing in full equality with Europeans and North Americans the responsibility for presentations, discussions, formulations, and subsequent actions. It will also include efforts to examine and utilize West-East experiences of the past century, for light and guidance in the world's relations with Africa.

The central aim of this conference will be to see the whole situation afresh, clearly, realistically, honestly, and thus gain a new vision and an ever deeper spiritual comprehension of the changing Africa of today, and the West's relationship to it. The conference will later share its vision and comprehension with thousands of Christians and others in Africa and elsewhere—Christians in busi-

ness, in government, in missions, in education, in all vocations, so that great sections of the Christian community, in Africa and out, may find aid to see more clearly the accomplishments, the weaknesses, and the great need and potentials of Christian gospel and Christian practice in and concerning all Africa and African life.

Christianity has been the greatest power for change in Africa in the past century. For the future, in its preaching and in its practice, it alone can assure Christian community in Africa, and a community of cooperative and contributory relations of highest value between Africa and the new world that it is eager to join.



Learning to Know God At a Juvenile Protection Camp

By CLIFFORD P. HANSEN

Juvenile delinquency has come to be a major social and moral problem in American life. Toward its solution a constructive beginning has been made through the Baptist Juvenile Protection program and its several sponsored Junior Citizens Camps

GEORGE was a towering giant for his 15 years. He was really beyond the accepted camp age limit of 14, but because of the unusual circumstances of his case, he was accepted in one of our American Baptist sponsored Junior Citizens Camps. Having spent time in a corrective school, he was badly in need of Christian rehabilitation now as he came out of the corrective school and once again tried to take his place in society.

After he had unpacked his belongings and had placed them in his cabin, he came to the Camp Director with eight other boys—almost as big as he—and he said: "Sir, these fellows are my gang. If they give you any trouble, just let me know. I will bang their heads together!" Inwardly the Camp Director was grateful for the helpful attitude taken by George for George could have caused a great deal of havoc in the total camp community had he not chosen to cooperate.

George soon proved to be a model-camper, and so did the members of his gang. They really were a gang back home. George had been their leader before he "went away to school." Now they accepted him once again as their leader. His gang excelled in every phase of camp life, neatness of personal appearance, neatness and cleanliness of their cabins, cooperation in the various activities, and general wholesome influence on the other campers. Most of it was due to George's fine spirit.

At the conclusion of camp he was voted the Honor Feather by the staff members for his outstanding camp spirit and good citizenship. As he received it at the closing campfire, George stood and asked for permission to speak. He said: "All my life I have heard *about* God and Jesus Christ. All my life I have heard *about* being a Christian. But in this camp—for the first time—I have felt that Jesus Christ is here. Here I KNOW HIM! And—I think the reason is because my cabin leader and the others KNOW Him. I want to go home and be like Him!"

The sincerity of George's testimony was evidenced the next morning when the campers were leaving for home. When they came to the camp George and his gang had brought a number of dangerous knives with them. They had been "encouraged" to check them with the Camp Director. As the Director was returning their property to them and saying, "Good-bye," George—speaking for his group—laid the knives back on the table and said, "We've not needed these here in camp for these 10 days! We're going home and try it without them there, too!"

Latest reports indicate George has made a success of his decision to "try it without them." He became an honor student in school. He is deeply interested in athletics. His gang no longer wanders through the neighborhood starting battles with knives and sticks. Instead they are looking for other groups to take them on in friendly basketball competition on some vacant lot. They carry their own hoops and basketball.

George's story can be repeated again and again. He is one of many young people who

have come to know the difference between hearsay and experience in so far as God is concerned because they attended a Juvenile Protection Program sponsored Junior-Citizens camp.

Through its field staff, the Juvenile Protection Program, sponsored by The American Baptist Home Mission Society, is available for service in any local area by conducting field surveys of local communities to determine the extent of juvenile delinquency. Careful studies are made of delinquency in its present local forms.

Community servants, including police and probation officers, the Juvenile Court Judge, school attendance officers, and other related agencies, are interviewed to get an accurate picture of the problem as it exists in that particular community. In like fashion, the various community agencies that are already at work in an effort to meet the problem of juvenile delinquency are also carefully interviewed. Then the pastors and the lay-leaders of local churches in the community under study are interviewed and their programs carefully studied. Finally a detailed, written report of the problem as it exists, the community resources already at work and the potential resources present in the various local churches in the community are all put together into a report. The report concludes with specific recommendations for each local church to consider if it would be a part of the total strategy in meeting the problem.

The Juvenile Protection Program representative is available for further counsel and assistance to local church leaders, boards and committees as they seek to lay their plans for carrying through the various recommendations made in the survey. Frequently the Juvenile Protection Program representative concludes his work in the community by conducting a two-day and two-night recreation leaders laboratory school. The "Rec. Lab." (its popular name) is designed as a work shop experience for the volunteer leader who would like to get a bit of the know-how for leading recreation and doing crafts and other club work activities. The two day "Rec. Lab." has proven especially popular across the country.

It has been discovered through experimentation during the past six years that specialized camping is one of the more valuable resources at our disposal for prevention as well as rehabilitation in delinquency.

Under baptist auspices are five Junior Citizens' Camps held annually in the states of Rhode Island, Indiana, Iowa, Northern California and Washington. Approximately 25 to 40 boys and girls are gathered in each of these camps. The campers range in age from 12 to 14 years. All camps are co-educational, interracial and interfaith. Every camper is recruited through a referral agency such as Juvenile Court, Child Welfare Department, Public School, the local church or some other agency (either public or private). Complete case history information is gathered well in advance of the opening of camp on each camper. The ratio of one leader to about five campers is closely adhered to in every camp. There is a rigid staff orientation period of two and a half days prior to the arrival of the campers. Careful and detailed data is kept by each cabin leader on each of his campers living in his cabin group. At the end of the ten-day camping experience when the campers have gone to their homes the staff remains for another one and a half day period of evaluation of the total camp as well as the evaluation of each individual camper. These narrative reports are written up in full detail and sent to the referral agency. There is also quarterly "follow-up" through the Referral Agency on the part of the Juvenile Protection Program of every camper.

Rather thrilling stories could be told from each of these camps across the country. We have at least one instance of a young boy who has determined upon full time Christian service as a pastor in place of becoming a professional shop-lifter in the local stores of his community. We have another instance of a girl (with a beautiful singing voice) who has dedicated herself to full-time Christian service as a missionary on the foreign field rather than giving herself to prostitution. Our success is not 100%. We have some stories of boys who have returned to the reform school

even after they have been in our Junior Citizens' Camps. However, we are encouraged by the progress reports from all across the land. Truly, once these boys and girls have been introduced to the Father, they are never the same again!

The Juvenile Protection Program of The American Baptist Home Mission Society, though young in its history, has come to feel that its supreme mission and its one and only purpose is that of introducing needy boys and girls to the Father. All across America "on the right side of the tracks" as well as "on the wrong side of the tracks" there are boys and girls along with their fathers and mothers who are saying inwardly, if not out loud, "It must be great to know God!"

Not all of these people come into the normal channels of the Christian church to hear about the Father. Many of them are never within hearing of our preaching ministry; many of them never share in the teaching ministry of our church schools. Few, if any ever come under the influence of our mid-week prayer services. The local church in our modern day faces the tremendous challenge of finding these individuals without God where they are. It must meet them on their own ground and establish the kind of Christian rapport with them which inspires confidence and the courage to walk along the Jesus Way of life to meet God the Father who is with us always.

Through the channels of Christian recreation, Christian group work, Christian Child Care Centers, Christian sponsorship (the Big Brother, the Big Sister approach) preparation for Christian marriage, Christian home-making, Christian parenthood and Christian community betterment—the local church can go a long way toward making it possible for every person to know God.

Many local pastors, as well as local lay-workers, readily admit the value and the worthwhileness of the Juvenile Protection Program. Inevitably the first question in their minds is, "How do we do it? Where do we start in our church? How do we begin to meet the problems in our community?"

The Baptist Witness in Chicago

Chicago's incorporation as an American town and the organization of its First Baptist Church occurred in the same year, 1833, almost 120 years ago. During the intervening years city and denomination have made great progress and Baptists constitute one of the city's major Christian forces

By W. ALFRED DIMAN

CHICAGO has come a long way since its incorporation in 1833 as a town with 43 dwellings and a resident population of less than 200. Today it stands as the fourth largest city in the world.

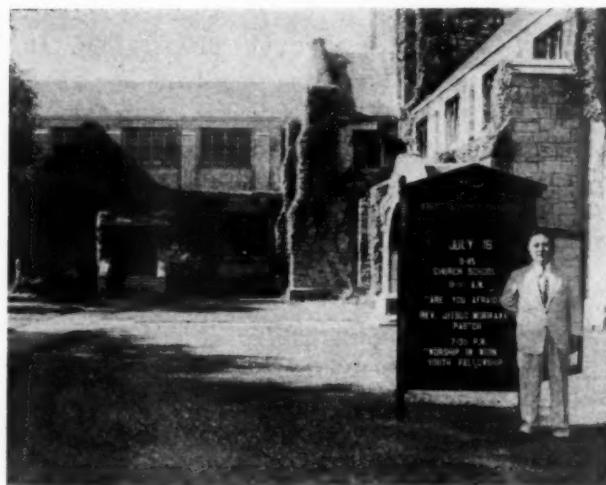
Among the people of this forceful city Baptist work has also gone forward apace since the organization of the First Baptist Church with 15 members in October, 1833, the same year in which the city was incorporated. Today Baptists constitute one of the major Christian forces in this teeming city.

The story of the Baptists in the early decades of Chicago's growth was largely written in terms of the tremendous activity of the First Baptist Church. In 1833 John Taylor Temple, M.D., wrote to Dr. Jonathan Going of the American Baptist Home Mission Society for help in organizing Baptist work in Chicago. In response to this appeal Rev. Allen B. Freeman came as missionary

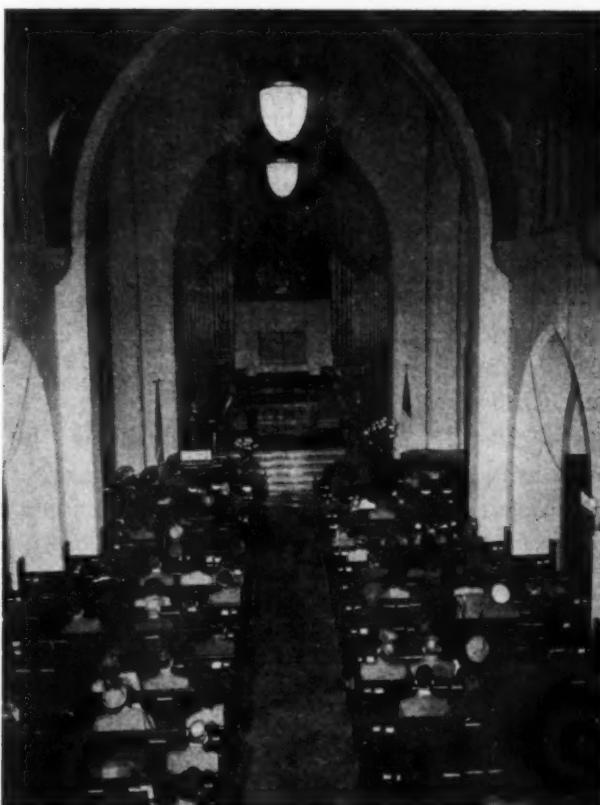
for Northern Illinois, with Chicago as the center of his operations.

Few Baptist churches in America have exceeded the First Baptist Church in missionary zeal and enterprise. From the beginning it had a passion to establish Baptist churches in strategic centers of the city. Nearly two dozen strong churches owe their origin to the fact that the First Church "donated" members and money to get them.

Through the years, Baptists have exerted a strong influence on the rapidly growing city.



LEFT: Rev. Jitsuo Morikawa on the lawn of the First Baptist Church of Chicago, Ill., of which he is pastor;
RIGHT: The well filled sanctuary of the church at a Sunday morning worship service



It was Baptist leadership and money that laid the foundation in 1856 for one of the world's great educational institutions, The University of Chicago. A group of Baptist men were largely responsible in Chicago in 1857 for the launching of the work of the Young Men's Christian Association. In 1869 steps were taken which resulted in the formation of the Baptist Union Theological Seminary, now the Divinity School of the University of Chicago, with D. L. Moody numbered among its first students. By 1872 Baptists constituted the leading denomina-



Community Baptist Church of Mt. Prospect, Illinois



Oak Park Avenue Baptist Church of Berwyn, Illinois

tion in Chicago with 5,438 members as compared with 3,648 Methodists and only 4,000 for the Presbyterians and Congregationalists combined.

With foresight and sacrifice, Baptists in and around Chicago have sought to keep abreast of expanding needs. In May, 1871, the Baptist women in Chicago met in the First Baptist Church and organized the Woman's American Baptist Foreign Mission Society of the West. This was the first emergence of women in the organized work of the denomination. In 1877 the Woman's American Baptist Home Mission Society was organized here. The Chicago Baptist Union was formed in 1872. Out of this came the Baptist City Mission Society in 1882. In 1891 the Baptist Young People's Union of America, predecessor of the Baptist Youth Fellowship, was organized in Chicago's Second Baptist Church. The initiative in the organization

of the American Baptist Convention may be traced to a group of Chicago Baptists, with Dr. J. S. Dickerson, editor of *The Standard*, leading the way.

In the realm of service institutions, Chicago Baptists were also active. The Baptist Missionary Training School was organized in 1881, the Central Baptist Children's Home in 1895, the Baptist Home and Hospital in 1909, and the Northern Baptist Theological Seminary in 1913.

Today, the Chicago Baptist Association embraces several counties in the area bounded by the Wisconsin state line on the north, Kankakee on the south, Lake Michigan on the east, and Elgin on the west. Within this area of approximately 3500 square miles are 95 Baptist churches related to the Association, three of which are Negro churches. Total membership of these churches is 47,264, with properties valued at over \$10,000,000. Included in its missionary program are three Christian Centers, 11 mission churches, a Skid-Row mission, a Negro Baptist institute, and two Baptist Student Centers.

Chicago Baptist churches range in size from the tiny Southwest mission with a membership of 19 to the strong North Shore Church with 2300 members. Their facilities vary from simple one-room structures to the million dollar, 100-room-plant of the First Baptist Church of Oak Park. Their fields include the blighted areas of the inner-city like that of the Second Church, residence neighborhoods like that of Foster Park, and

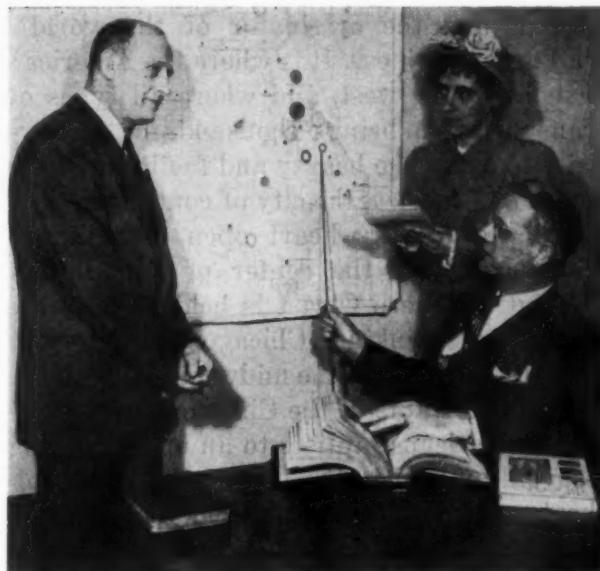


The Christian Center, known as the South Chicago Neighborhood House, maintained by the Chicago Baptist City Mission Society

elite suburban communities like Wilmette. Whether the churches are in a back-of-the-yards, blighted area, neighborhood or suburb, all are earnestly seeking to bring the spirit and redeeming life of Jesus Christ to bear upon the changing facets of this great city on the shores of Lake Michigan.

Chicago Baptists are grateful for the peerless leadership of the Association's Board of Directors. Among its 51 members are numbered some of the city's leading citizens and ablest business men. Chicago has shared many of its best leaders with the American Baptist Convention through the years, beginning with Shailer Matthews and J. S. Dickerson, who were active in the formation of the Convention. Contemporary figures in Convention affairs include John A. Dawson,

George F. Manzelmann, J. L. Kraft, Ivar W. Turnquist, Miss Alice W. S. Brimson, Mrs. L. B. Arey, Mrs. C. D. Eulette, Mrs. H. W. Colson, Dr. R. G. Schell, Dr. Gene Bartlett, Dr. Jitsuo Morikawa, Dr. P. Stiansen, and Dr. R. Beaven.



President John A. Dawson, Office Secretary Mrs. J. A. McCree, and Executive Secretary W. Alfred Diman of the Chicago Baptist City Mission Society

Chicago Baptists are working and praying to the end that they might help to make this month's annual American Baptist Convention a happy, inspiring experience for all who attend.

(NOTE: The author acknowledges indebtedness for historical data to *Chicago and the Baptists*, by Perry J. Stackhouse).

A City of Superlatives

A WELCOME TO CHICAGO by THEODORE V. L. HARVEY

Chairman of the Chicago Entertainment Committee for the American Baptist Convention

CHICAGO is a city of superlatives, a city you will like, a city whose spirit is expressed in the words, "I will." Chicago has 29 miles of alluring shore line along beautiful Lake Michigan. It is an educational center of unsurpassed standing. It has 174 parks with scenic drives, 205 miles

of boulevards over which the traffic of the nation's second largest city moves each day. On the south side is located the world's largest stock yards where daily tours are conducted. Greater Chicago spreads like a huge giant over 400 square miles, extending into five counties and two states. It has a metro-

politan population of over 5,000,000 yet stretching like a huge belt around the city lies 650 miles of virgin forest preserves.

Chicago has 12,300 industries, a wholesale trade of \$15,200,000,000 annually, and a retail trade of \$4,600,000,000. Chicago is the birthplace of the world's first steel skeleton skyscraper and the originator of the world's mail order business. It is where the American east meets the west, and where all types of transportation brings thousands of visitors daily to enjoy the beauty and facilities of the center of America, the city of contrasts.

Chicago has its heart open to religious teachings. It is the center of the Baptist population where Christ is held high as the Saviour of mankind. Chicago Baptists join with the Baptists of the midwest and with the other Protestants of the Chicago area to welcome American Baptists to an epoch making Convention held in the International Amphitheater located at South 42nd and Halsted Streets, May 19-23, 1952.

This Convention will open Monday evening, May 19, with the commissioning of new missionaries, and close with a huge evange-

listic rally Friday evening, May 23. It will be a Convention which no American Baptist can



Kenneth Scott Latourette who will preside at Chicago

afford to miss. So make your plans to come to the Convention where fellowship will predominate. Chicago and Chicago Baptists bid you welcome!

Remarkable Remarks

Heard or Reported Here and There

• I DO NOT SAY that what happened in Argentina might some day happen in the United States; but I warn you that it is much easier to fight to keep the freedoms that you have than to fight to regain your freedoms after you have lost them.—*Alberto Gainza Paz*, Editor of *LA PRENSA*, which was suppressed by the Argentine Government.



• IN OUR ZEAL to stamp out communism we have let loose forces that are threatening the very freedoms we seek to save. Witch hunting is again riding high across the United States and it is doing terrible things to innocent people and to the foundations of freedom in America.—*Lloyd K. Garrison*, former Chairman U. S. War Labor Board.



• WE LIVE IN AN AGE OF FLUX, of challenge to cherished ideals, of bleak iconoclasm, and of cynical disbelief. But we live also in an age of faith.—*Ben Hibbs*.

• IF IT IS POSSIBLE for the former deadly enemies of the Second World War, to become friends once more, then surely it is not too much to hope that the former allies will also be able to do the same.—*U. Myint Thein*, Burmese delegate to the United Nations.



• DEMOCRACY MEANS not only that I am as good as you are; it means also that you are as good as I am.—*Liston Pope*



• WHAT WE NEED is a return to the morality that says, "right is right even though nobody is right; and wrong is wrong even when everybody is wrong."—*Clement C. O'Sullivan*.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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No. 5

The Dangerous Illusion Of Security Without Character

IN 1908 when the Editor of *MISSIONS* was graduated with the B.A. degree from Yale University, on the platform sat the late J. P. Morgan, founder of the famous banking house of J. P. Morgan and Co. He received Yale's honorary LL.D. degree in recognition of his services in having checked the money panic of 1907-1908 which might have had disastrous consequences in American economic life. During that panic Mr. Morgan was reported to have said that when making loans a man's character supplied more enduring and dependable security for a loan than any collateral. The principle is not new. The author of *The Book of Proverbs* expressed it, "A good name is rather to be chosen than great riches."

Alas, in our dealings today with nations this basic principle seems to have taken wings and flown out of the window. Congress recently voted a huge loan to the Spanish Dictator Franco to bolster up his totalitarian fascist regime which suppresses civil liber-

ties and religious freedom. On such a foundation for a regime, is a loan a good financial risk? But who today cares about security? If the loan is defaulted it will be paid out of your income tax. Congress has likewise approved a substantial loan to Marshall Tito, a communist totalitarian dictator whose regime also suppresses religious and civil liberties.

Thus American dollars, furnished by your income tax, support both fascism and communism in Europe. Does this really make sense?

Recently eight large American banks underwrote a big loan to the Government of South Africa. Who can adequately appraise the moral risk back of that loan because of the South African Government's policy of defying the United Nations by annexing the mandated territory of Southwest Africa, and because of its racial policies toward colored people? By comparison the American Jim Crow system seems mild, lovely, almost idealistic. It is not pleasant for an American Christian to see American banks supporting a foreign government that denies colored people their political, social, and economic rights. Long before that loan falls due there could be a violent communist upheaval in South Africa. Who knows but that tomorrow American boys will be shipped as cannon fodder to South Africa there to die in a vain effort to collect payment on American bank loans and to overcome the communism that today's racial policies make inevitable.

It is high time that the American people really express the idealism they profess and steer their course by the stars. They need to recognize anew, as did J. P. Morgan nearly 50 years ago, that nothing is secure and nothing is safe, whether it be a loan of money or a national policy, unless it is grounded in character.

Will Your Son Die in Siberia?

WHERE the Third World War will be fought, and what unusual preparations must be made for it, are military secrets. However, by a process of deduction any in-

telligent person can guess the probable location.

Recently an American weekly magazine (*MISSIONS has the clipping in its files*) published a list of inventions sought by the American armed forces. The National Inventors Council will keep all suggestions in confidence until patented. Here are nine urgently needed inventions.

- 1—A method of quickly effacing tracks of men and of vehicles in snow
- 2—A substitute for down and feathers for use in Arctic sleeping bags
- 3—A device to solidify snow so that it will support vehicles
- 4—A personal and individually portable heating system for use in sub-zero weather
- 5—A method for rapidly converting snow and ice into drinking water
- 6—A chemical to melt snow or ice at temperatures 65 degrees below zero
- 7—A device to warn airmen of imminent loss of consciousness due to lack of oxygen
- 8—A device to quickly loosen up solidly frozen ground
- 9—A device to protect the head and the respiratory tract against severe cold

Why do the American armed forces want these strange inventions? The answer is easy. They are needed for fighting under terrible weather conditions and in temperatures deep below zero. Where are such conditions prevalent? Again the answer is easy. They are characteristic of Northern Canada, around the North and the South Pole, on the summits of Mount Everest and Mont Blanc, and across Russia and Siberia. No Third World War is contemplated in Canada, or at either Pole, or in the Alps or the Himalayas. Thus again by a simple deduction, Siberia is the region where millions of American soldiers, perhaps your son among them, may be transported to fight millions of Russian soldiers under climatic conditions that will require the nine inventions.

If you do not want your son or your neighbor's son to fight and die in the frozen expanse of Siberia, you had better demand, before it is too late, that in the friendly spirit of President Truman's broadcast on March

4, 1952 to the Russian people, the U. S. Government by a process of patient, fraternal, Christian, conciliatory negotiation, seek to ease the international tensions that plague the world today and to settle the issues between the United States and Soviet Russia. "We are in grave danger", said Dr. O. F. Nolde to the World Council of Churches conference at Buck Hill Falls on March 17, 1952, "of building an American national mind-set where we would repudiate a settlement with Russia even under the most favorable circumstances and even if Russia were to abandon its methods of coercion, infiltration, and false propaganda."

Unless the present trend is checked and peaceful negotiation is substituted for toughness and ever more toughness with Russia, and for preparation for war, the nine inventions listed above will require a tenth invention. Somebody will need to invent a white cross of some tough material that can easily be driven into hard, frozen ground. Hundreds of thousands of such crosses would be needed in Siberia.

This Can Also Happen Throughout the United States

WHAT happens in a community when a church Hierarchy is in control, was recently revealed in two incidents that should cause concern to American Baptists, to all American Protestants, and to all other Americans of whatever religious or no religious connection they acknowledge.

In the Quebec Province of Canada the Roman Catholics constitute an overwhelming majority of the population. So they control the Legislature. As reported in *The Canadian Baptist*, by law every place of business was ordered closed on the Roman Catholic holiday, The Feast of the Immaculate Conception. In Montreal, however, a substantial number of retail stores defied the law by remaining open, and 83 were summoned to Court to plead guilty and accept punishment. Included were the Kresge and Woolworth chain stores as well as fashionable shops on St. Catherine Street. The stores disobeyed

the law on principle, claiming that no compulsory observance of a church holiday should be imposed upon an entire community.

Can you imagine the howl of resentment across the United States if a Protestant controlled Congress made the birthdays of Martin Luther or John Wesley or Roger Williams or Adoniram Judson national holidays and ordered every place of business to close, regardless of whether their proprietors were Protestants, Roman Catholics, Jews, or infidels? Even in New York City with its immense Jewish population, Jewish holidays are observed by Jews only. The shops of gentiles remain open for business.

The other incident occurred in Poughkeepsie, N. Y., where three Protestant and four Jewish doctors on the staff of the Roman Catholic Hospital were informed they would be discharged unless within three days they had resigned from the Planned Parenthood League. Known to everybody is the Roman Catholic Hierarchy's disapproval of planned parenthood or birth control. Let it be admitted that the Roman Church has unquestioned right to enforce its theological convictions on Roman Catholic patients within its own hospitals. But the Poughkeepsie Hospital serves the entire community. It ministers to Catholic, Protestant, Jewish patients. It had received \$538,000 in U. S. Government grants paid by Protestant, Catholic, Jewish, and infidel income taxpayers. By accepting such grant the hospital was morally obligated to yield its right to enforce its theology on its staff when treating other than Catholic patients. And certainly it has no right to regulate the private practice of Protestant and Jewish doctors outside the hospital. Universal observance of church holidays and the injection of theological concepts into medicine are legally enforced in Catholic countries like Spain, Italy, Argentina, and almost universally in Quebec. What happened in Montreal and in Poughkeepsie can also happen throughout the United States unless Protestants and all other Americans constantly remember that eternal vigilance is the price of freedom.

The Human Scrap Heap In Industry and in the Ministry

IN a vigorous denunciation of the widely prevalent policy in American industry of making 65 the compulsory retirement age, Secretary of Labor Maurice T. Tobin recently declared it to be a bad policy at any time and inexcusable during the present manpower shortage. "Retirement ought to be based on a man's ability and a man's desire, and *not* on his age," said he, as reported in *The New York Times*. Since human life expectancy has been extended beyond age 65 through advances in medicine and the discovery of many new drugs which today quickly cure people who in previous years would promptly have died of their illnesses, the number of people over age 65 from now on will greatly increase. Able bodied, willing, skillful, productive, these people ought not to be cast upon the scrap heap merely because of calendar inexorability. These older workers are more stable and responsible, continued the Secretary of Labor, than many younger men. He might have added that they are less addicted to alcohol. They have a lower accident and absentee record. They still possess ample physical strength and have greater endurance than many younger men.

Such considerations apply also to the Christian ministry, and especially to such churches as refuse to consider for their vacant pastorates any men who are more than 65 or 60 or even 55 years old. Indeed some pulpit committees have shamefully let it be known that they would not consider any man over 40 years of age. Deliberately and stupidly such pulpit committees overlook the fact that older ministers have acquired a knowledge of life, a maturity of judgment, a ripeness of wisdom, and above all a deep spiritual experience that no man many years younger can possibly have acquired.

Moreover, what church would consider a man physically handicapped? MISSIONS knows of a strong preacher, of pleasing personality, 55 years old, and of rich experience, whose illness eight years ago left him a

physical handicap. For nearly five years he has tried in vain to be relocated in some pastorate that would overlook his handicap and accept him for his ability.

There is no valid reason why an able bodied, experienced, competent preacher should retire at age 65 and be cast upon the ecclesiastical scrap heap merely because our M & M Board is prepared then to pay him a pension. And no church has a valid excuse for arbitrarily selecting a younger man for its pastorate when a qualified man of 65 and over is available.

Editorial Comment

★ DURING THE DISCUSSION at the General Council's Policy Planning Conference at Chester, Pa., (See *MISSIONS*, March 1952, pages 170-171), President Theodore B. Clausen of the American Baptist Home Mission Society quoted from a recent issue of *The American Agriculturist*, "Lincoln's Gettysburg address contains 266 words. The Ten Commandments contain 297 words. The American Declaration of Independence contains 300 words. The United States Government's O P S order to reduce the price of cabbage contains 26,911 words." You can write your own editorial comment about the beauty of brevity, the glory of expressing noble thoughts in few words, the grandeur of saying something significant with a minimum of vocabulary.

★ ONE OF THE FINEST EDITORIAL APPRAISALS, perhaps the finest, of the President's appointment of an Ambassador to the Pope, that has thus far been published, appeared in *The Nation* in its issue of January 12, 1952. Under the heading, "The Vatican Appointment: A Second Look", the editorial discusses the appointment from political aspects, Roman Catholic Church power politics, and the basic American principle of the separation of church and state. Its concluding sentences summarize admirably the present situation and the unfortunate mess in which the President finds himself. "If the appointment stands, whether of General Clark or another, it will be only the first step in a process that will reverse the historical American position on church and state. To most of us this would be far too high a price to pay for even a brilliant diplomatic success; it is inconsistently too high a price to pay for a diplomatic blunder which has annoyed those it was supposed to please and confirmed the suspicions of those it was certain to an-

noy." Those two sentences could have been written by a Baptist. Coming from a secular weekly magazine *The Nation*, they are all the more significant.

★ JOINING WITH A HOST OF FRIENDS and congratulators across the United States, North and South, East and West, *MISSIONS* extends hearty felicita-

THE GREAT DELUSION

Number 191

AMERICAN BEER IN KOREA

D O you recall the brewing industry's argument when shipments of beer to American soldiers in Korea were protested by church leaders? The brewers charged that Korean drinking water was unsafe and that soldiers who drank it ran the risk of typhoid and typhus and Oriental diseases.

In replying to this brewery charge of impure and unsafe water in Korea, Lt. Col. M. C. Ellison of the U. S. Army Engineers Corps, wrote a letter to *The Washington Star* which was reprinted in *The Baptist Record* of Mississippi, in which he said,

The Engineers Corps is charged with responsibility for supplying potable water to troops in the field. Each division is supported by an engineers battalion equipped with four sets of water purification equipment with ample capacity for supplying potable water for a full division of soldiers. This equipment is so designed that water from polluted streams or wells may be converted to absolutely safe, potable water at the rate of 35 gallons per minute for each of the four water purification sets. Therefore it is not necessary to transport drinking water from Japan, or to distill sea water to adequately supply our troops in Korea.

The Army Engineers Colonel might have added that it thus is not necessary to ship beer from the United States in order to meet the drinking water needs of American soldiers in Korea.

Once again the liquor traffic has deluded the American people. No liquor delusion is too great, no falsehood too huge, no lie too immense if thereby the liquor traffic can prosper. Once again from distant battlefields there will return thousands of young men who have been made drinkers for life because they acquired their first taste of alcohol when the liquor traffic deluded the American people and sent American beer to Korea.

It would be interesting to know whether your income tax paid the transportation costs.

tions to the First Baptist Church of Washington, D. C., which celebrated its 150th anniversary March 7, 1952 with a sumptuous dinner in the Statler Hotel. The church was organized on March 7, 1802, at a service held in the auditorium of the U. S. Treasury Building. For many years Luther Rice, who had accompanied Adoniram Judson to Burma, was a member of this church, following his return from Burma to arouse interest and promote support among American Baptist churches for their new foreign mission enterprise. During his membership Luther Rice founded Columbian College, now known as George Washington University. In this church General Sam Houston of Mexican War fame made his profession of Christian faith. In its sanctuary in 1895 the Southern Baptist Convention celebrated the 50th anniversary of its split from Northern Baptists in 1845 over the slavery issue. At the 150th anniversary dinner President Kenneth Scott Latourette of the American Baptist Convention was the principal speaker. President L. H. Jenkins of the Foreign Missions Board of the Southern Baptist Convention brought the greetings, "From our Baptist Family". Other speakers included Secretary S. M. Cavert of the National Council of Churches, Secretary O. L. Chapman of the Department of the Interior, and Director Charles E. Wilson of the Office of Defense Mobilization. For the past 15 years Dr. Edward H. Pruden, last year's President of the American Baptist Convention, has been the distinguished minister of this historic church. Its pulpit has been a prophetic voice greatly needed in Washington during these latter years of insecurity, confusion and bewilderment.

★ THE DEATH ON FEBRUARY 14, 1952 of Dr. Francis H. Rowley at the grand age of 97 removed a man who for the past 45 years held the unique distinction of having been the first presiding officer of the American Baptist Convention. Although the late Chief Justice Charles Evans Hughes had the honor of being the first elected President of the Convention after its organization in Washington,

D. C. in 1907, Dr. Rowley was the man who presided at that organization meeting. He was the oldest living alumnus of the Colgate-Rochester Divinity School from which he was graduated in 1878, almost 75 years ago. He had served as pastor of Baptist churches in Massachusetts, Pennsylvania, and Illinois. On July 25th next he would have been 98 years old. At the time of his death he was President of the Massachusetts Society for the Prevention of Cruelty to Animals. Following his retirement from the pastorate of the First Baptist Church in Boston, Mass., in 1910, he became associated with many philanthropic enterprises so that by vocation he came to be known as a humanitarian. And so he was. A grand old man, hale in body, hearty in spirit, and alert in mind to the end of his days, he leaves behind him a record of service unsurpassed in the annals of American Baptists.

★ THE DISCIPLES OF CHRIST, who will meet in joint convention sessions with American Baptists at Chicago this month, have a magazine known as *WORLD CALL*. Recently this Disciples publication received a legacy of \$2,000 from a subscriber who died last year. In accepting the legacy *WORLD CALL* paid tribute to her loyalty and wide knowledge of world affairs which she had acquired by accompanying her husband on his business journeys in foreign lands. This interesting news prompts a suggestion. Surely in this 150th year of the publication of *MISSIONS* there must be scores, surely hundreds, indeed thousands of readers who could not only remember *MISSIONS* in their wills but who during their lifetime could also express their appreciation of what *MISSIONS* has represented and emphasized through the years, by a gift to its Fellowship Subscription Fund, or by making gift subscriptions to one or more friends, relatives, invalid shut-ins, or boys and girls away from home at school or college or business. Not in your life time will *MISSIONS* celebrate another anniversary as significant and historic as this. Why not do something tangible now to commemorate it?



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

★ Go INQUIRE OF THE LORD, by Gerald Kennedy is a book of six sermons which are appropriate

for any season of the year, but particularly appropriate for the Lenten season. The author is

Bishop of the Portland, Oregon, area of the Methodist Church. He gave the substance of these ser-



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BY J. CHRISTY WILSON

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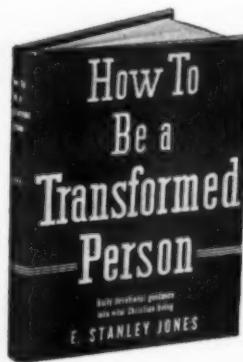
mons as Quillian Lectures at the Candler School of Theology, Emory University, Atlanta, in January 1951. Rather than have the lectures published as lectures to preachers, he has published them as sermons based on the leading ideas presented. The first sermon is based on the story of the rich young ruler, and the question, "What must I do to inherit?" The best things in life are gifts. It is not easy to receive. Receiving is both an act and a responsibility. The second question is, "When are we alive?" and is based on the text, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The third question is, "Why am I a Christian?" and is an interpretation of the meaning of Christianity, based on the sermon of Jesus in the synagogue at Nazareth. There is a chapter on, "Which Way to Peace?", which deals with the problem of peace politically, the influence of the church, and the problem of the individual. There is a chapter, "Where Is Salvation?". The last chapter, "Who Is Responsible?", deals with the question of responsibility in the

modern world. (Harper & Brothers; 125 pages; \$1.50)

• CREATE AND MAKE NEW, by Austin Pardue is the Harper book

for Lent, 1952. Bishop Pardue of the Protestant Episcopal Diocese of Pittsburgh says that he has long wanted to write a book about the spiritual meaning and personal application of the word "heart" as that word is used in the Bible and in religious living. The contention is that Lent, rather than being a period of dismal denial, superficial diets, and extracurricular acts of outward piety, should be a time for the practical application of spiritual principles to our private and collective problems. It is a call to "create and make new" hearts. This book is simply written so that "he who runs may read." The author knows how much illness is due to people's fears and frustrations. He knows that at the center of life people ought to

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have inner spiritual health. The problems of people, and the ills of the world, are but a reflection of what is the matter with the human heart. From much counseling, and good Christian common sense, the author gives a plan whereby, in the season of Lent, a man could do something about "creating and making new" his inner life. The plan is worked out particularly for people who pay more attention to the ritualistic keeping of Lent than do the free churches, but there is much in this book for the free churchman and the free church minister. Although the Lenten season for 1952 is past, this book is worth reading at any time of year. (Harper & Brothers; 128 pages; \$1.50)

THE DOCTRINE OF THE ATONEMENT, by *Leonard Hodgson*, Professor of Divinity, University of Oxford, is a scholarly, enlightening and reverent interpretation of the atonement. This doctrine is of paramount importance to the Christian church, as the church needs to be able to "base its gospel message on a belief in 'something accomplished, something done' by God in history." The Old Testament relates how God prepared His people to receive a fuller, yet incomplete, revelation of His atoning work. The New Testament reveals the action finally taken by God to free man from the bondage of sin by sending His Son to die for the sins of mankind. God and the Son are one in this act of redemption. In Christ's suffering one sees that sin causes pain, and that in His acceptance of suffering as the medium of His redemptive activity one finds God accepting the responsibility involved in giving man freedom to do good or evil. Christ's attitude toward His



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suffering reveals God's love and forgiveness. Sin is eradicated by punishment and forgiveness; God in history uses both to redeem man. At the heart of suffering and evil is sin. Christ suffered willingly to destroy sin and save the sinner. His attitude toward suffering must be accepted by the church, as it is the agency through which Christ acts to carry on His redemptive ministry. This profound book merits careful and rewarding study. (Charles Scribner's Sons; 159 pages; \$2.50.)

OPEN PRAYER, compiled by *Jesse Halsey*, is a collection of 593 prayers and other aids for congregational worship. What makes this collection unique is not only its comprehensive and admirable assortment of prayers, but its

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compilation in card-catalogue style, with a loose-leaf arrangement that makes its contents conveniently accessible. Accompanying the prayers which are printed on white cards 6 x 9 in size, are a dozen heavy brown index cards, and a supply of 25 blank white cards on which the pastor who uses the collection can write prayers which he has himself compiled from other sources and may wish to use again. He can also record here other worship materials that may be of denominational or local importance. Thus at any time the pastor who has this collection can locate an appropriate prayer, lift the card out of the catalogue, use it, and then place it back in the catalogue. The collection includes calls to worship, invocations, prayers of thanksgiving, short prayers, benedictions, and longer prayers of petition, pastoral prayers, and prayers of dedication and for special occasions. Also supplied is a leather bound black folder in which the prayers to be used or carried into the pulpit may be inserted. The cost of this compilation of prayers may seem high, but when it is regarded as a permanent investment to which over the years much additional material of a devotional character may be added, catalogued, and conveniently filed, the cost seems reasonable. Preachers who make little or no preparation for public prayer will have no use for this compilation. Others will find it useful and suggestive. (Abingdon-Cokesbury, \$7.50.)

EASTER, Its Story and Meaning, by *Alan W. Watts*, concerns itself largely with the meaning of Easter and the many rites and traditions associated with it, drawing heavily upon the customs

(Continued on page 317)

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N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

The Boards Went to the People

The story of an interesting meeting of the two Foreign Mission Boards who assembled in Omaha, Neb., instead of at their headquarters in New York City, in order to share their problems, needs, as well as missionary inspiration with their supporting constituencies in that area

ON Sunday morning, March 16, 1952, in South Dakota, Iowa and Nebraska, 40 Baptist congregations in towns and cities were challenged to the missionary task and to their responsibility for it, by missionaries, secretaries, and members of the Boards of Managers of the American Baptist Foreign Mission Society and of the Woman's Society. On Monday evening, March 17th, Baptists from many churches in this mid-west area participated in the solemn commissioning of 11 new missionary appointees who soon will be sent to Christ's messengers to Assam, Burma, Bengal-Orissa, Belgian Congo, and Japan. "I am debtor . . . I am ready . . . I am not ashamed of the gospel." With these words Paul Clasper, one of the new appointees climaxed a stirring missionary rally on Sunday afternoon, March 16th at the First Baptist Church in Omaha. Thus many a Baptist who had never attended a State Convention, or a national American Baptist Convention with its missionary inspirational features, was here brought face to face with Christ's call for his own participation in the missionary task.

Public Board meetings are not new; but this is the first time

By RICHARD CUMMINGS

since before the War that the two American Baptist Foreign Mission Boards have held their joint spring meeting away from New York City, and thereby brought its inspiration to the Baptist constituency of a specific area. Actually, all Board meetings of both Societies are public meetings, open to any Baptist church member who wishes to attend. However, these "public meetings" took the Boards to the people.

Working closely with Dr. Jesse R. Wilson and with pastors, State Convention Secretaries Leslie Eads of Nebraska and Everett Quinton of Iowa arranged delegation speakers in 40 churches. Pastor Verner Olsen and the members of the First Baptist Church, Omaha, added to the Sunday and Monday rally an informal reception for 400 guests on Sunday afternoon, and a dinner for 84 guests on Monday evening.

What did the people hear? They heard the powerful testimony of missionary candidates before the Board as they made profession of their faith and of the call of Christ. "I know that God has been preparing me for missionary service all my life."

... "We want to be used in the hardest Christian task that we are capable of doing." . . . "My message is the salvation of God in Jesus Christ." These 11 new missionaries are soon to devote their lives against hunger, disease, hostility, and revolution to proclaim their faith.

MR. AND MRS. HERBERT HOWSON
MR. AND MRS. ALBERT L. SLATER
MR. AND MRS. TAYLOR D. NEELY
MR. AND MRS. RAYMOND W. BEAVER
MR. AND MRS. EARL H. BERRY
MR. NELSON O. HORNE

Visitors heard something of life, service, and death, on mission fields from Robert Johnson of the Chin Hills of Burma, and from Emma Brodbeck of China. At a memorable breakfast, Board members shared the hopes, defeat, and victory of three missionaries on furlough—John Gilson from Bengal-Orissa, Edwin Boone from Belgian Congo, and John Anderson from Assam.

We all heard requests and prayers for more missionaries. As a result of these Board meetings in Omaha, three new couples are answering the call of God, and are now conferring about qualifications for appointment. But the need is for 20 more. Every morning in every Belgian Congo station, missionaries unite in intercessory prayer that God may send new recruits for their gigantic task.

In Board business sessions, many visitors learned for the first time that all of the National Missionary Societies are receiving only 60% of the unified budget approved for them by the American Baptist Convention. They

learned how crucial the annual special offerings (*October 7 and February 17*) have become to carrying on the regular work of the National Societies.

Women of the Iowa and Nebraska state organizations took advantage of the opportunity to hold their own regular Executive

Committee meetings in conjunction with the Woman's Board.

"We have never had such missionary inspiration." With this enthusiastic appraisal of the public Board meetings, one state executive expressed the verdict of many Baptists in Iowa, Nebraska, and South Dakota.

They Speak Nearly 30 Languages But Are Dedicated to One Purpose

Report of the second annual meeting of the new Council of Baptist Churches in Assam

By FRANK F. CURRY, M.D.

THEY came from the Garo Hills, from the plains of Assam, and from the far reaches of the Naga Hills; even the tribal representatives from distant Manipur were there. All these together with the missionaries from all corners of Assam met together at Nowgong Dec. 29, 1951-Jan. 4, 1952 in the second annual meeting of the new Council of Baptist Churches in Assam.

For six days, missionaries and Assamese worshipped, planned, studied, and fellowshiped together under the able leadership of Rev. Longri Ao, the first Assam Council missionary. The theme for the meetings was, "Assam Advance for Christ." A part of each day was spent in business session. Some time was set aside each day for Bible reading, meditation, and prayer. Addresses were given on the Advance for Christ: in Evangelism, in Education, in Medicine, in the Christian Home, in Higher Moral Standards, through Literature, through Personal Witnessing, and capped by the closing address by Rev. B. I. Anderson on "The Dedication of Life." Time was given for reports of the advance for Christ in the various Associations, giving us encouragement as we learned how our Chris-

tian constituency in Assam is growing in numbers and faithfulness. Rev. Longri Ao, our presiding officer and our missionary to the Konyak Nagas in an area of Assam where no white missionary is allowed to go, thrilled us as he told of the birth of the Konyak Association, then only three weeks old, and of his more than 600 baptisms during the year.

There is always some sorrow amid joy. So we were disappointed in the report that we had been unable to quite raise our budget for 1951. Yet with great courage and faith an even larger

budget for 1952 was adopted with the firm conviction that it would be met.

Our work in Assam is carried on among nearly 30 different language groups, many with widely varying customs and culture. But we have become one in Christ. We are planning together for the total work of His Kingdom in Assam. In these days the question repeatedly comes up, not just in Assam, or India, but throughout our entire mission areas, "What will happen to the churches and to the Christian communities when and if foreign missionaries and foreign aid must be withdrawn?" In our Assam Baptist Council we believe we are finding the answer as our Assamese Christians are increasingly taking over responsibilities of management and leadership. Sustained by the prayers of our Christian brethren all over the world, our Assamese Christians will meet the challenge for leadership and direction. Whether missionaries depart or remain, the Christians of Assam through their Council of Baptist Churches of Assam will remain faithful, strong, and evangelistic.

Thus stimulated and refreshed by our six days of meetings, we



A typical Baptist Association meeting in the Assam hill country

press on in our advance for Christ in Assam anticipating even more glowing accounts of the working of the Spirit of God in Assam at our 3rd annual meeting next year in Jorhat, under our newly elected President Kijungluba Ao.

New Baptist Church Edifice In Puebla, Mexico

By F. L. MEADOWS, M.D.

American Baptists have doubtless been wondering about our new Baptist church edifice in Puebla, Mexico. We are occupying the new building and it seems almost too good to be true, as we think of the 26 years during which we worshipped in the old building, which was little more than a dismal hall. Our Roman Catholic friends many times must have thought that we did not care enough about our religion to want to construct a decent church building.

Plans for the new edifice had been drawn up by the architect of the Home Mission Board in New York City, but we were delayed more than a year in construction work because of delay in securing a building permit from the State Government, after having secured permission from the Federal Government in Mexico City, to tear down the old building and to construct the new and much larger structure. The local government demanded that the front of the building be along colonial lines. The main entrance to the church has a beautiful double door of wrought iron.

One of the few well-to-do families of our church, after helping with the construction, decided to make a real investment in beautifying our house of worship. So they gave me \$40,000 Mexican, with which to buy beautiful granite tile for the floor of the



The new edifice of the Baptist Church in Puebla, Mexico

sanctuary as well as a darker (ashes of roses) colored granite tile for the floor of the pulpit and four and one-half feet about the bases of eight big columns that support the balcony which will seat 120 persons. The pastor's study is directly over the entrance. Five Sunday School rooms occupy the first floor, while eight more class rooms are found in the remains of our old building, at the rear. On the third floor our pastor's home consists of six commodious rooms, bath, and laundry.

We hope that many of our friends who read these lines will plan their vacations in Mexico to be able to know at first hand more about the Lord's work down here.

They Need a Physician In India as in China

A Baptist woman medical missionary who was evacuated from China because of the communist upheaval, finds a new opportunity of much needed service in India.

By CLARA M. LEACH, M.D.

It is now nearly a year since my transfer from China and arrival here in Nellore, India. There

have been many new experiences. The hospital has a good set of trial lenses and other equipment for refraction but recently it was not much used. Now there is a procession of students, village pastors and teachers in need of glasses coming to be fitted. One was a pastor's widow, one of my earlier patients here, a friendly, refined woman but with a strained expression. Later the missionary with whom she is associated wrote back, "She is like a new person because she can see."

This being a hospital for women and children, maternity and related cases figure largely. The two Indian women doctors do most of the confinement work. Occasionally they call for help on some difficult case. Dr. Marion S. Morse is an expert pediatrician and has built up that department wonderfully well both in hospital and with a large baby clinic for treatment and for advice to mothers on child feeding and other matters. She is a capable physician in other lines too and a grand missionary. The vacancy into which I am fitting for part of my work is surgery in women's diseases.

Just now there are two young married women, both in the teenage group, convalescing from repair operations. The cause in each case was delayed labor at home several months ago. The one operated first is now beginning to get out of bed. The smile she wears every day is a joy to see. The contrast in her present expression with that just after admission is very great. Then she was uncomfortable and facing a life of misery unless relief could be found. Now she is comfortable and has hope for the future. The second girl is less responsive. She is not yet so confident of the result, and has not had such a long

contact with the Bible women and others on the hospital staff. A middleaged woman was in the hospital for a minor operation and prolonged treatment. My few Telugu words did not get far with her. One day as she was improving and able to read, a

Gospel of Mark was given her. Later she said, "You and I cannot talk much together, but in reading that book it is as though you were telling me the story of Jesus." Another day a copy of "Secret Place" was given to relatives of a patient from a Moham-

medan family as she was leaving the hospital. The men of her family can read English.

Christians, Hindus, Mohammedans are all represented in our wards. Thus there is abundant opportunity for seed sowing and daily witness.

■ PERSONALITIES ■

New Assistant Executive Secretary of Education Board

The Board of Education announces the appointment, effective May 15, 1952, of Dr. Ronald V. Wells as Assistant Executive Secretary, with particular responsibility for heading the Division of Secondary and Higher Education, including executive leadership of the Department of Schools and Colleges. He will succeed Dr. Newton C. Fetter on the latter's retirement on November 1, 1952 after a service of 40 years. Dr. Fetter has been associated with the Board of Education since 1912. Dr. Wells is a graduate of Denison University, and of Crozer Theological Seminary. He spent four years in graduate study at Columbia University from which in 1942 he received the Ph.D. degree. From



Ronald V. Wells



Stephen Goddard

1942 to 1947 he was pastor of the First Baptist Church, Bridgeport, Conn., and since 1947 he has been pastor of the First Baptist Church, Ames, Iowa. Under his leadership the church raised \$200,000 and completed a new building program which includes a Student Center, or Fellowship Hall, for ministering to the students at Iowa State University. About \$100,000 was received from the sale of the old church property. The new church plant, on a site near the university campus, represents a total investment of \$300,000 and is claimed to be the finest equipment available among American Baptists for a student center church. The initiative in this new venture was made by Dr. Wells' predecessor, Rev. J. H. Gamble, now of Binghampton,

N. Y. Dr. Wells begins his new service with the Board of Education on May 15, 1952.

New Staff Appointments

At the regular meeting of the Administrative Committee of the Council on Missionary Cooperation held in New York on March 6th, two new appointments to the staff were announced. Mr. Stephen Goddard was appointed Assistant Auditor to work with Mr. A. E. Seibert beginning April 1, 1952 and Mr. Clifford P. Macdonald was appointed Assistant Secretary of Literature and Publicity effective March 6, 1952.

Mr. Goddard is the son of Dr. and Mrs. Frank Goddard who served as missionaries in China for 27 years. He was also a missionary of the American Baptist



Clifford P. Macdonald

Foreign Mission Society in China for 5 years. Since 1946, Mr. Goddard has been in charge of purchasing and shipping for the Foreign Mission Society.

Mr. Macdonald served as Chief of Publications for General Dwight D. Eisenhower during the early occupation of Germany and since his return has held positions with the Ginn Publishing Company, and the Cleveland Baptist Association. He has been with the Publicity Department of the Convention since September, 1950.

New Executive Secretary of Twin Cities Baptist Union

On Tuesday evening, May 6th, Rev. Joseph Irvine Chapman will be installed as Executive Secretary of the Twin City Baptist Union, and of the Minnesota Board of Promotion of the American Baptist Convention. The installation address will be delivered by General Secretary of the American Baptist Convention, Dr. Reuben E. Nelson. Mr. Chapman was educated at Colgate University and at Eastern Baptist Theological Seminary. He was pastor from 1937 to 1942 of the First Baptist Church of Georgetown, N. Y., and at Trinity Baptist Church, Brooklyn, N. Y., from 1942 to 1947. Since 1947 he has been leading American Baptist Convention churches in Minnesota in programs of Christian education and youth work, and as Field Representative of the Minnesota Board of Promotion. As new Secretary he succeeds Dr. E. A. Finstrom who retires after 17 years of efficient and devoted service.

For Conscientious Objectors To Participation in War

As a service to Baptist conscientious objectors to participation in war, and to pastors who
(Continued on page 320)

CLUB MANAGERS

Are you going to Chicago?

MISSIONS would like very much to meet personally all Club Managers attending the American Baptist Convention at Chicago. If you are there, will you not kindly make yourself known by calling at MISSIONS' booth in the Convention Exhibit Hall, in

charge of Miss Margaret G. Macoskey, Assistant to the Editor, and registering in the Club Managers' Registry. Either the Editor, the Associate Editor, or the Business Manager will endeavor to be in the booth upon adjournment of each session.

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What Will Be Your Share In the New Convention Year?

A new formula, the result of several years of study, makes it possible to calculate the equitable share in the unified missionary budget for 1952-1953 for each area throughout the American Baptist Convention

TO every farmer "chores" is a familiar word. Every member of every farm family knows its meaning, because, starting with the youngest and working on up, all share in "doing the chores."

Like any other good family, our Baptist family also seeks to do things together, to share. Our mutual concerns and common task demand common responsibilities, and that we carry the load according to our several abilities.

In that spirit the Council on Missionary Cooperation has been making a thorough study of the amount which each Baptist area would need to contribute if each carried its proportionate share, and if the total Unified Budget is contributed for the new year beginning May 1, 1952.

In determining "the chores" the formula, applied alike to all promotion areas, took into account the following factors:

(1) Contributions by the area over the last three years, increased by the *average* increase necessary to cover fully the proposed budget for 1952-1953 of \$7,482,916.

(2) Contributions to local church operating expenses in each area over the last two years, multiplied by the *average* percentage relationship between contributions to the World Mission budget and local operating expenses.

(3) Per capita income for 1950 for each area, as reported by the U. S. Department of Labor. Average income for each person in the territory of the American

By ROY B. DEER

Baptist Convention was \$1,501, and the *average* contribution, necessary to the Unified Budget by each resident member of the American Baptist Convention was influenced by whether his or her area was above or below the average income.

(4) Then a "leveling process" was brought into play so that no area's share was too far below or too far above what it contributed in 1950-51 and what, on the basis of the area's last five years' record is anticipated for 1951-52.

A study was made also of the number of individuals in groups of each area who wish to be associated with us but who give part (*sometimes most*) of their missionary money to another convention of which they are a part, such groups as Negro, and bilingual churches. These were reduced to giving units comparable to the



Secretary Roy B. Deer at his desk calculating the equitable shares in the budget

other resident members, thus giving an adjusted number of resident members.

Following the mid-year meetings at St. Louis (See *MIS- SIONS*, February, 1952, pages 106-109), the shares thus arrived at were presented to each State or City Promotional Secretary and members of his Promotional Board. The formula was explained and plans were discussed by which a proportionate amount of the area share would be forwarded to each church and accepted. "These shares are not just a formula for money," said Dr. Ralph N. Johnson, Director of Promotion. "Rather, they express our love and concern for a lost world and our desire to have our Baptist family take its full responsibility for the redemption of individuals here and to the ends of the earth."

The fair basis on which the shares have been worked out has been recognized by all who have considered it. When the share for Chicago was presented to the Promotion Committee in the Chicago Baptist Association, Mr. E. B. Boston put it this way, "What you are saying is: If we here can't raise this amount, no other city society should be able to raise their's." Secretary Roy Hodges of North Dakota said at the meeting in North Dakota, "Now we are all together. Here we have raised our quota about every year while some other secretaries doing equally good work have not been able to report victory for years. I am glad they now have an equal chance with me."

General Director Ralph M. Johnson was chairman of the committee to make this study. Other members of the Committee were Mr. Miles Alldredge, Iowa; Chairman Forest Ashbrook of

the Administrative Committee; Mr. Loyde Aukerman, New York; Budget Advisor H. R. Bowler; Dr. W. A. Diman, Chicago; Treasurer Harold M. Greene; Dr. Isaac Higginbotham, Massachusetts; Dr. Paul Judson Morris, Ohio; General Secretary Reuben E. Nelson; Dr. Reuben A. Olson, Northern California; Dr. Verner I. Olson, Nebraska; Mr. Waldo Tucker, Southern California; Mrs. Milo E. Wenger, Woman's American Baptist Home Mission Society; and Dr. Jesse R. Wilson, American Baptist Foreign Mission Society. Dr. Roy B. Deer served as secretary.

When You Borrow Money You Must Pay Interest

Now that the fiscal year 1951-1952 has closed the attention of churches is focused on the needs which face the missionary agencies during the new fiscal year which begins May 1, and the opportunity of meeting those needs in the most effective manner.

Suggested 1952-53 quotas for most areas have been broken down into local church quotas and the task of undergirding the new Unified Budget is underway. The success in meeting the total needs this year will be greatly determined by how well we begin meeting those needs during the first few months.

One of the most important steps in "beginning the year right," is the "one twelfth per month" remittance plan. Churches using the plan find it eliminates the "last minute rush" to meet their mission goals at the end of the fiscal year, and it stimulates members into giving more to both local expenses and benevolences. When there is no regular pattern of remitting Unified Budget receipts, the church often lags so far behind that it is impossible to meet

its quota during the last few months of the year.

A regular "one-twelfth per month" plan also avoids interest charges on loans which the Convention and its agencies must negotiate in order to continue their work until the necessary Unified Budget funds are received from local churches.

Budget Advisor H. R. Bowler, recently pointed out that more than \$16,000 in interest was paid on loans necessary to carry on the convention's work until receipts from churches were forthcoming. "Interest rates on loans by individual Baptist missionary agencies," said Dr. Bowler, "are not included in this figure and would probably lift it much higher. This money is desperately needed in our mission fields. It should therefore be of vital concern to all American Baptists that as much of it as possible is released to these fields through the establishment of one-twelfth per month remittance plans in our churches."

Annual Meetings

FOREIGN MISSION SOCIETY

The 136th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts, and New York, will be held in the International Amphitheater, Chicago, Illinois at 10:10 A.M., Friday, May 23, 1952, to act upon any report that shall be presented, to elect officers and members of the Board of Managers and

Next Month's Issue

You will not receive next month's issue (*June*) until about the middle of that month. For an explanation, read the announcement on page 261, and in case you miss that, another announcement, "THE LAST WORD" on page 320.

agers, and to transact any other business that may properly come before the meeting.—*Dana M. Albaugh*, Recording Secretary.

HOME MISSION SOCIETY

The 118th annual meeting of The American Baptist Home Mission Society will be held in the International Amphitheatre, Chicago, Ill., at 10:10 A.M., Friday, May 23, 1952, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers and to transact any other business that may properly come before the meeting.—*Clifford G. Hansen*, Recording Secretary.

WOMAN'S FOREIGN SOCIETY

The 79th annual meeting of the Woman's American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the State of Massachusetts, will be held at 10:10 A.M., Friday, May 23, 1952, in the International Amphitheater, Chicago, Illinois, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*Mrs. Andrew J. Mitchell*, Recording Secretary.

WOMAN'S HOME SOCIETY

The 75th annual meeting of the Woman's American Baptist Home Mission Society will be held at 9:30 A.M., Friday, May 23, 1952, in the International Amphitheatre, Chicago, Ill., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may come before the meeting.—*Mrs. L. H. R. Hass*, Recording Secretary.

EDUCATION AND PUBLICATION

The annual meeting of The Board of Education and Publication of the American Baptist Convention will be held at 10:10 A.M., Friday, May 23, 1952, in the International Amphitheatre.

(Continued on page 320)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Village school children in India who have completed one month in Bible class conducted by Bible women

Christian Fidelity and Zeal Among Women Volunteers in India

The combined power of many average women, and the sacrificial generosity of Christian giving when contents of many mite boxes are put together, is revealed in this report of volunteer service by Telugu Baptist women in India

By FLORENCE E. ROWLAND

WORKING with Telugu women volunteers in South India teaches us two great lessons that are with us perennially—the power of an “average” woman and the power of a mite-box. Whether the Women’s Convention is raising funds to build “The House of Faith,” the new Christian Center at Bezwada which is their very own, or are volunteer workers in Daily Vacation Bible Schools, or are just women, Christian women, in their own homes and communities, they

always give me the same impression—they are dedicated to God’s service.

Consider the meetings of our last annual Convention. We in Ramapatnam felt the desire throughout the Mission to meet here with us, with our spacious 108 acres of compound, our nearness to the sea and with our Seminary graduates throughout the area to lend leadership and inspiration. So we invited them to come—and they accepted, 400 strong! It was the largest convention in the 31 years of the organization. Anticipation was high and we had to meet it with ade-

quate preparation. This is the way we went about it.

We had no idea of the number who would come, and of that number how many would do their own cooking, and how many would want to eat at the “hotel.” We gathered large stones and by placing three together we had fireplaces, one in every nook and corner. When we ran out of nooks we made some by tying branches together and sticking them into the ground. We had promised both firewood and cooking utensils to those who did their own cooking. To the potter we went and ordered clay vessels shaped and burned. The firewood literally fell “into our laps” when a banyan tree fell over and we put many choppers at it for many days until many rooms were filled with dry wood. Then we built bathrooms—with branches again, and one stone on which to stand for the pour-bath. (*This kind never leaves a ring on the tub!*) We never dreamed how unnecessary these places would be, for it poured a steady rain the first 40 hours, and everyone of us 400 had pour-baths on the stones and off the stones.

Really this downpour proved the spiritual calibre of the Telugu Baptist women. They arrived in pouring rain, wet and luggage wet, with a sea of mud around them. There they were, in a new and strange place, making shift in schoolrooms and on verandas with only grass mats on which to sleep, the same “soft” place on which to sit throughout the meetings. Some had traveled third class—which is no class at all—

and had had no sleep the night before. Many were hungry, for they had merely snacked en route. And yet—not one complaint was heard by anyone at any time. They were so grateful for the rain—the only rain we had had for what is usually the rainy season that makes the rice to grow and bring forth a harvest that fills empty stomachs.

Here I digress to tell you one story of what our rainlessness means. One morning we were out in one of our Christian Centers. A young woman and her family walked four miles from her village to catch a ride with us to Tettu, the village of the next Center, seven miles away. We walked together a moment and as I turned away I felt something heavy strike across my back. I was able to break her fall as she crumpled down to the cement floor. There she lay in a dead faint. As we worked over her, her mother said, "She had nothing to eat this morning." As soon as she regained consciousness, one of the Center workers brought her some of her own cooked rice. Her mother fed her, and soon she was ready to travel with us. Being familiar with hunger, she wasted no time thinking about it. We know of many people who have only one meal a day. I thought, too, of the girl at the Center who had shared hers and was probably partially hungry. Though she is paid a salary, it is with careful measuring that she has enough. Rice is just not available, and it takes ever so much more money than heretofore to buy even a little of it—and that mostly at black-market rates.

Now, back to our Convention. You will want to know the motto they chose—LIVING SACRIFICE. Everyone had been praying that each woman in attend-



Bible women with Love Gift Boxes which had been made out of condensed milk cans

ance might receive a deep spiritual experience during her days with us. With a motto like that, such experiences began at once. It was hung in large red letters, Telugu letters, where it commanded the entire front of the church. The messages were of high order. Miss K. Chandravathy was President, capable and quiet. Not one unhappy note was sounded. Sunday morning service included Sunday school, worship, and communion, and it lasted five hours. There were 700 present. It made me think, as I looked out over the devout worshipers, of a man viewing a sunset from a little hamlet who exclaimed—"My, what a beautiful sunset for such a little place!" What a glorious experience for women from India's little hamlets.

The annual offerings were brought from the local Societies. What an interesting link in the chain of offerings from the grain in the field to the gathering at the

front of the meeting! When the crops are cut, the woman takes a tithe to sell, and puts the money in her bank. Or the women may gather all the grain of a harvest together and when the Bible women visit them, it is sold and the total amount is put in a mite-box which is in the name of the village. Once a year we have clay box openings, and they are high occasions. To see all these women gathered, in eager anticipation, to know how much is in their banks is really something. There are always surprises, for often the woman with the most ragged sari is the one whose bank yields the most. It is an evening meeting. The folks are seated on the ground, as near as they can come to the one small kerosene lantern. See each village group arise, when their name is called for the roll, shake the dust from their saris, and bring their bank to the front. The Bible woman has the joy of breaking the mud bank with a stone and shaking out the contents on a stool or table, and as the counting goes on, what a thrill they do have! The money gathered from all the villages is budgeted and brought into the Convention. You will think of their total offering in the light of the story I just told you about the young woman who fainted, won't you? They brought in \$630—in their money 2,973 rupees.

What do they do with their money? At their 30th meeting in Cumbum in 1950 they had laid aside enough over and above their program needs to buy the Christian Center of their dreams at Bezwada. They paid then Rs. 2,200 toward the building project and the cost of the one-third acre of land. The building was appropriately and beautifully dedicated to God that year. It was

(Continued on page 314)



The building at Bezwada built by the Telugu Baptist Woman's Convention, with Grace Bullard in the doorway

TIDINGS



FROM THE FIELDS

Baptist Churches and the Baptist Hospital in Managua

Compiled from material by EDITH and ROBERT SALTER

ABOUT 9:30 every Sunday morning the singing of gospel songs and hymns can be heard down the streets in the section of Managua known as Pescadores. Those who are interested have an opportunity now to hear the message of the gospel proclaimed and attend evangelistic services on Sunday morning and night, and two nights a week in a Mission that has opened within the last six months. Economically and spiritually, Pescadores is considered one of the city's neediest sections.

The Sunday morning services are held with the help of several of the young men who are now studying at the Baptist Seminary. One of these is 25-year-old Agustin Lizama from Berlin, El Salvador, who is now in his third year at the Seminary. Agustin, a friendly, happy Christian, is from a family who all have known the joy of salvation. Agustin accepted Christ at the age of eight and was baptized sometime later. After completing his training at the Seminary, Agustin plans to return to El Salvador where he will serve his own people in the opportunities that are presented to him. Since entering the Seminary, Agustin has worked continually in various missions leading Sunday school classes and preaching the gospel.

Another always faithful teacher and helper in the Pescadores Mission is a young woman



Robert Salter in his laboratory at the Baptist Hospital in Managua

by the name of Olga Argentina Mendoza. Argentina attended the Baptist Convention in Managua in April 1951, and at that time made her decision to follow Christ. She is now preparing to be baptized. Not all of her family are evangelicals. Her decision was a realistic one, as evidenced by her continual service in teaching a Sunday school class at the Mission on Sunday mornings, and teaching primary school during the week at her home across the street from the Mission.

Santiago Paredes, another student from the Seminary, also leads the services from time to time. He comes from a nearby town and is in his first year at the Seminary. Until his conversion about three years ago in a

Baptist church near where he was then working, he had planned to be a helper to a Catholic priest. Last year he taught in the Baptist School in Samaria.

In addition to the regular evangelistic services held in the Mission, there is an elementary week-day school from 8 to 10 A.M. and from 2 to 4 P.M. Reading, writing, grammar, geography, and Bible are taught to children who might never have been privileged to attend any other school. Carlos Cortez, another Seminary student, is doing the teaching. Were it not for the Baptist Seminary these young men of leadership might never have had the opportunity of bringing the Gospel and education to those in need.

Since the day of the pioneer missionaries, leaders with unusual intellectual and spiritual qualifications have given their talents until today the First and Second Churches of Managua have 21 Missions in little villages near Managua within a radius of thirty miles, besides the eight Missions throughout the city and suburbs—three of which have been started within the last year. There are day schools in the towns of Tipitapa and Samaria as well as the elementary Mission school in Pescadores. The Colon Mission in Managua has a home for the aged which is supported by a church committee. Behind these Missions stand the First and Second Baptist Churches in Managua, the Baptist school, the Seminary, and the Hospital.

Many of the people in the Baptist churches first heard the gos-



Olga Argentina Mendoza and Agustin Lizama, leaders in the Pescadores Mission

pel at Hospital Bautista. Dona Christina, the Bible woman, comes daily to the clinic services. At the close of the service she takes down the names of those who make decisions then she visits each patient in the Hospital. The Hospital serves all classes of people. Patients may be high government officials, Americans and other foreigners, as well as some of the extremely poor of the country. Medical service is offered without reference to the religion of the patient. Clinic work has been opened in outlying districts.

The work of the Hospital has greatly expanded under the leadership of Dr. John S. Pixley. As the work grew a Nurses' Training School was urgently needed as the nursing profession was practically unknown in Nicaragua. A few nurses had come from abroad and Nicaraguan women who could be trained as they worked served as helpers. Since 1943, at the first capping ceremony, 25 women have graduated under the direction of nurses from the United States and doctors of the Hospital staff. Graduate nurses are in great demand in Nicaragua and neighboring countries. Eight graduate nurses have joined the Hospital

staff. Miss Dorothy Lincoln is the American nurse directing the Training School. A government nurses' training school has subsequently been established and one of the first teachers was a graduate of the Training School in the Baptist Hospital.

The expanding work of the Hospital demands a new building which is now under construction. This construction was made possible from funds received in the World Mission Crusade and from additional gifts of friends whose concern is for this vital work. It will provide facilities for greatly needed specialized work.

Meanwhile, in order to meet the very pressing demand for increased space, the Hospital has recently enlarged its facilities. The first move was to rehabilitate and improve the private and semi-private rooms. A second new wing provides space for a laboratory and office as well as consultation rooms. A third new section provides more private rooms. These new additions plus the old facilities will continue to be adapted and used even when the new hospital is built.

The most recent expansion in the Hospital work is that of a laboratory in which Robert Salter has been appointed by the Woman's American Baptist Home Mission Society to serve as Laboratory Technician.

Hospital Bautista is located approximately one and one quarter miles from the center of Managua where other laboratories are located and therefore it is especially inconvenient for the consultation patients to travel to town then back to the doctor in order to be correctly diagnosed and treated. Many of the diseases of patients in these countries can be easily diagnosed by a laboratory examination specified by the doctor.

Upon arrival at Hospital Bautista the Technician was ushered into a room which was bare with the exception of a sink. Scattered throughout the Hospital, laboratory articles were located. These included such things as an old monocular microscope bought second hand in 1932, blood count pipettes, counting chamber, various test tubes and volumetric

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Olga Argentina Mendoza and her Sunday school

MISSIONS CROSS WORD PUZZLE PAGE

Righteousness

ACROSS

1. "And . . . shall he send his angels" Mark 13:27
4. "Thy people also . . . be all righteous" Isa. 60:21
9. "righteous also shall hold . . . his way" Job 17:9
10. Ancient European country
11. Japanese measure of distance
12. "righteous cry, and . . . Lord heareth" Ps. 34:17
14. "there is a reward for the . . ." Ps. 58:11
17. "statutes, and judgments . . . righteous as" Deut. 4:8
18. "yet . . . I not seen the righteous forsaken" Ps. 37:25
19. Trick
20. "Let your light so . . ." Matt. 5:16
22. "From that time . . . began" Matt. 16:21

23. Afternoon socials 24. West Australia
26. ". . . righteousness tendeth to life" Prov. 11:19
27. "In . . . way of righteousness is life" Prov. 12:28
29. "one glory of the . . ." I Cor. 15:41
32. "fruit of the righteous is a . . . of life" Prov. 11:30
34. Tellurium
35. "to cleanse us from . . . unrighteousness" I John 1:9
37. Musical work
39. "righteous shall be glad . . . the Lord" Ps. 64:10
40. "righteousness of . . . upright" Prov. 11:6
41. All correct 42. Blot out
44. "done what . . . could" Mark 14:8
45. "liars; and they shall . . ." Jer. 50:36
47. "inherit the . . . prepared for you" Matt. 25:34



49. "light . . . the righteous rejoiceth" Prov. 13:9
50. Foolish person
51. "righteous shall see . . . and rejoice" Ps. 107:42
52. ". . . sinful nation" Isa. 1:4
53. "own souls by . . . righteousness" Ezek. 14:14
54. "Of righteousness, because I go to my . . ." John 16:10

DOWN

2. Garden tool 3. Half an em
4. Wise 5. What did you say?
6. Altitude
7. "the righteous, and the . . ." Eccl. 9:1
8. Is is (cont.)
10. "the righteous shall . . . thanks" Ps. 140:13
11. "nations shall . . . like the rushing of many waters" Isa. 17:13
13. A minor prophet
14. "water . . . round about the altar" Kings 18:35
15. "do . . . not knowing the scriptures" Matt. 22:29
16. "gone . . . of my mouth in righteousness" Isa. 45:23
18. "and . . . righteousness endureth forever" Ps. 112:3
21. "thou . . . the words of eternal life" John 6:68
22. Fourth note in scale

24. "that . . . might be made the righteousnes of God" II Cor. 5:21

25. "He that . . . righteously" Isa. 33:15

27. "Were there not . . . cleansed" Luke 17:17

28. "and . . . that doeth righteousness" Ps. 106:3

29. "righteous also shall . . . and fear" Ps. 52:6

30. Western Continent

31. "thy . . . and thy staff" Ps. 23:4

33. Nothing (Fr.)

34. "righteous be glad, let . . . rejoice" Ps. 68:3

36. "Cast in thy . . . among us" Prov. 1:14

38. Son of Remaliah II Kings 16:1

40. However (Simplified spelling)

43. "but the righteous into . . . eternal" Matt. 25:46

44. State in U. S.

45. Third person singular of do

46. "in the paths . . . righteousness" Ps. 23:3

48. Kind of fish 50. Old Testament

51. "When . . . goeth well with the righteous" Prov. 11:10

52. Capital of Moab Num. 21:28
Our text is 1, 4, 12, 14, 20, 22, 26, 27, 29, 39, 40, 47, 49, 54 and 55 continued.

could do, together, for Jesus Christ.

The end of the fiscal year brings report time which is not always popular because it calls for a check-up—but also for new plans to produce a better report next year.

There are three things we may well do across the country in the month of May.

First, *we may rededicate our lives* to The Cause. Sometimes the goal grows dim and we need to renew our faith and our purpose. A friend tells of how a young woman enthused with a new idea forgot her lunch to make a political speech in a London park. When asked why she did it, her eyes widened as she replied, "Why, I believe in the Cause." If you really care when you pray, "Thy Kingdom Come", then you are rededicating your life.

Second, *we must redouble our missionary enthusiasm*. The world is trying everything else but "Love your neighbor", and "Love your enemies" and yet you and I know that there will never be peace until men and women and little children love the Prince of Peace. How shall they know unless we multiply our enthusiasm for sending the teachers and leaders needed? Why not accept a goal of enlisting one new woman worker and giver this year. Your enthusiasm can be contagious.

Third, in these troubled days *we may revalue our time*. There are just 24 hours in a day. What do You do with them? A life may seem long but it is made up of days and hours and minutes. Suppose you keep a record for one month of how you spent each of the days. It may surprise you. It may suggest a better plan for the next month or the year. God

(Continued on page 316)

The National Council of American Baptist Women

152 Madison Avenue
Mrs. Maurice B. Hodge
Chairman

New York, 16, N. Y.
Miss Violet E. Rudd
Executive Secretary

A Woman and Her Age

By MRS. ABRAM LE GRAND

Women do not tell their age easily nor often, but there is a sure test that indicates clearly to the world and their friends just how old they are. Here is the test. Can you accept a good new idea easily, or are you sure that the old ways of doing things are always best? Be careful now with your answer.

The National Council of American Baptist Women was a new idea. It had been burning for a long time, but at long last its time had come. So now we have a lively infant just one year old. If you have not made her acquaintance be sure to ask every Baptist woman you meet to tell you about her.

Think what a thrilling adventure it is to have a part in a

movement that begins in your own local Baptist woman's organization. There you marshal your forces for work and lay out plans for growth, year by year.

In the Woman's Association group you find fellowship and counsel, and there you are made aware that you also belong to a State Woman's Missionary Society which sets goals and offers assistance to you and all the women of the state.

Now we have the logical outgrowth of these groups in The National Council of American Baptist Women which is designed to create, correlate and promote programs for all of our women's groups. The Missionary Societies will continue to do their primary task of administering work in the fields and to advise of the needs. It is exciting, indeed, to think of all that American Baptist Women

MISSIONARY • EDUCATION

Mission Study Classes

American Baptist Convention

Chicago, Ill. 8:30-9:20 A.M.

Tuesday, May 20—"A Program of Missionary Education for the Local Church"—Leaders—Rev. William J. Keech, Miss Elsie Kappen, Miss Florence Stansbury.

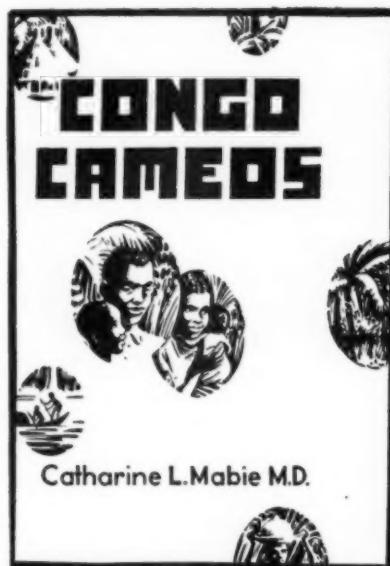
Wednesday, May 21—Home Theme: "Home Missions and Human Rights"—Leaders—Dr. Dorothy A. Stevens, Rev. R. Dean Goodwin.

Thursday, May 22—Foreign Theme: "Africa"—Leaders—Dr. Dorothy A. Stevens, Rev. Marlin Farnum.

Friday, May 23—"Presenting Missions to Young People as a Life Work"—Leaders—Rev. Ernest Witham, Rev. Forrest Fordham, Dr. Frank Sharp, Miss Elsie Kappen, Miss Margaret Trester.

1952 Missionary Education At Green Lake

For Children: *The Children's Lab*—June 28-July 12 and July



26—August 9, Leader: Miss Florence Stansbury; *National Children's Workers' Conference*—July 26—August 9, Leader: Miss Florence Stansbury; *The Christian Education Conference*—August 16-23, Leader: Miss Florence Stansbury; *National Missions Conference*—August 9-16, Leader: Miss Elsie Kappen.

For youth: *Guild House Party*—June 24-30, Leader: Miss Elsie Kappen; *The Christian Educa-*

Bible Book of the Month



MAY RUTH
JUNE AMOS
JULY I AND II KINGS

tion Conference—August 16-23, Leader: Miss Elsie Kappen; *National Missions Conference*—August 9-16, Leader: Miss Elsie Kappen.

For adults: *National Missions Conference*—August 9-16, Leader: Rev. William J. Keech; *The Christian Education Conference*—August 16-23, Leader: Rev. William J. Keech.

Interdenominational Missionary Conferences

SEASON OF 1952

Boulder, Col.

June 15-21

Northfield, Mass.

June 25-July 3

Silver Bay, N. Y.

July 9-16

Lake Forest, Ill.

July 21-25

Asilomar, Cal.

August 1-6

Chautauqua, N. Y.

August 17-22

Books by Baptists Of Special Interest to Baptists

No Baptist reader will want to miss the following books which



are on the 1952-1953 National Missionary Reading Program:

CONGO CAMEOS by *Catharine L. Mabie, M.D.* An autobiography of the first Baptist woman doctor in Africa. Over forty years a missionary in Belgian Congo. Honored by a decoration from the Belgian government. Cameos of luminous experiences and glowing personalities touched by this remarkable life. \$2.50.

MAN—LIVING SOUL by *R. Dean Goodwin.* An honest picture of

Baptist missions and Baptist church life weighed in the balance with human rights. Revealing stories of actual curtailment of rights on one hand and of daring and statesmanlike Christian provision for human rights on the other. 75 cents.

KONGO KINTUADI by *Dana M. Albaugh.* This book—both authoritative and sparkling—provides an opportunity to become acquainted with Baptist African leaders in their own setting and

a perspective of Baptist work in relation to all other denominations in Congo. 60 cents.

Book-of-the-Month Bookmark

Individual copies of the Bible Book - of - the - Month Bookmark may be obtained from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y., or from your nearest Baptist Bookstore. Please order in quantities of 20 or more. Price, 50 cents per 100.

THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

This paragraph will serve to let you know why you are not finding a personal note from Miss Elsie P. Kappen for whose signature you always look in this column. You will miss it just as we, the members of the staff, are missing Miss Kappen in the office and in our work.

Miss Kappen is taking a much needed rest in the country to recoup her strength and health. Present reports are that she is making good progress. It is our sincere hope that the near future will see her in full health and back in the full swing of her responsibilities and your fellowship.

If you have questions to raise in regard to the program of World Outreach in the Baptist Youth Fellowship or the Fellowship Guild we shall be glad to try and help you in this office.

Sincerely yours,
William J. Keech

National Guild House Party

The third National Guild House Party will open at Green Lake, Wisconsin on June 24, welcoming girls from many states



Mrs. Robert Ford of Hawborno, N. J. will be dean of the National Guild Fellowship House Party. She is President of the New Jersey Woman's Society and has been an active leader in Guild Work in her state

for a week of fellowship and learning. Capable leaders representing a wide variety of fields will be there to help interpret the theme "For This Cause."

Morning conferences will feature a series entitled "Our Baptist Heritage," and on junior high, senior high and young people age level will discuss such

subjects as, "This Place Called 'I,'" "Meet My Home," "Hands and Hearts," and "Big World—Little World."

Fellowship Guild program pointers and techniques will also be presented in a series of conferences graded according to age needs. Adult counselors will meet during this time to talk over their opportunities and problems.

Interest group sessions, followed by games and swimming, are the order of the afternoon. Music, crafts, recreation, worship and drama will be designed to offer the opportunity for girls to make use of their talents.

Beginning with an "Hello Party" on Tuesday, the evening program will be real high-spots of the week. A picnic, a reception for foreign students, a pageant, and a farewell camp fire are on the calendar, and each will be a long-remembered experience in friendship and fun.

Registration blanks are available through your pastor or the State World Service Secretary and should be mailed early. The dates again—June 24-30. Every state is urged to send a group of girls to the House Party.

The World Is My Home

THE WORLD IS MY HOME, by *Ewald Mand*, was written against the background of the author's own life experiences. The book—a work of fiction based on real situations—deals with human rights. It is because of extreme violations of human rights that the author is today a refugee from his own homeland. Mr. Mand and his family escaped from Estonia in a sail boat that took them to Sweden just one step ahead of the Russians who invaded the Baltic states in World War II. He had already been marked for liquidation because he was one of the leaders of thought in Estonia. He was well established as a poet, novelist, Baptist pastor and teacher, and in his earlier years he had been a Baptist youth leader. Because he is well known to his fellow countrymen they have kept in touch with him wherever they have been as refugees in the United States. *The World Is My Home*, is the story of refugees who are exploited by greedy men in a community where Negroes also feel the heavy hand of the exploiter. It is the story of a youthful member of the refugee group who joins hands with a young girl newspaper reporter to challenge the oppressors. American readers will recognize at once that Mr. Mand is sensitive to the old problems of human rights in our country. Mr. Mand is the first Estonian author to produce a book of fiction in the English language. He is pastor of the First Baptist Church, Rockport, Massachusetts.

Youth Mission Study Materials

The interdenominational study themes for the year are *Home Missions and Human Rights* and *Africa*.

In *The High Call* and in *Jr. Hi Topic* there will be a Foreign Mission unit on Africa. A Home Mission unit for junior highs will deal with Africa.

For study classes, as part of the School of Missions in the church or held separately for young people, the following graded materials are recommended.

JUNIOR HIGH

Tumbleweed Boy. Eleanor Hull. Story of a migrant family. Cloth \$1.75; paper \$1.00.

More About Migrants. John D. Banks. Program guide on book above. 40 cents.

Chama's Choice. Esma Rideout. Novel on Africa recommended for use with Africa program. Cloth \$2.00; paper \$1.25.

SENIOR HIGH

HOW—Home Missions Works for Human Rights. Edited by Betty Stewart. 50 cents.

Youth Guide on Home Missions and Human Rights. 50 cents.

Congo Diary. Chester and Margaret Jump. Experiences of young missionaries. 50 cents.

Youth Guide on Africa. Rowena McCutcheon. 50 cents.

YOUNG PEOPLE

Man—Living Soul. R. Dean Goodwin. Baptist missions and human rights in America. Cloth \$2.00; paper \$1.25.

Spotlight on South Africa. Oliver Powell. Course on Africa. 50 cents.

Study and Worship Programs. Dorothy A. Stevens. Baptist study guide. 50 cents.

BOYS' GROUPS

The Man Who Asked God Questions. Mary Jenness. (George Washington Carver)

The Bishop of All Beyond. Winifred Hulbert. (Sheldon Jackson)

Wagon Wheels West. Constance M. Hallock.

Roll On, Wagon Wheels! Hugh F. Frame. (Robert Moffat)

They Thought He Was Mad. R. Heinrich. (Albert Schweitzer)

Get Through or Die. Hugh F. Frame. (David Livingstone)

Mary and the Black Warriors. M. B. Rix. (Mary Slessor)

Send Me Among Savages. Cecil Northeott. (James Chalmers)

GUILD GROUPS

Ann Judson Chapters

When Given a Chance. Lucille Hein. Stories of home mission ministry in the area of human rights. 35 cents.

More About Africa. Helen Baker. A revised course. \$1.00.

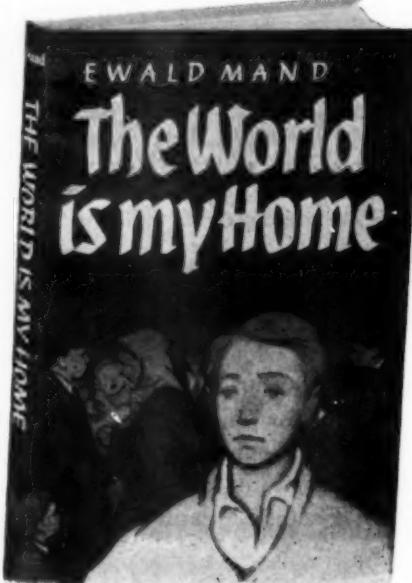
Chama's Choice. Esma Rideout. Novel on Africa recommended for use with Africa programs. Cloth \$2.00; paper \$1.25.

Program Booklet. Eleven programs based on the books above and including one on each of the other areas in Guild program of work. 50 cents.

Alma Noble Chapters

These Rights We Hold. Fred L. Brownlee. Adult study book. Cloth \$2.00; paper \$1.25.

Man—Living Soul. R. Dean Goodwin. Baptist missions and human rights in America. Baptist supplementary study. Priced.



Study and Worship Programs.
Dorothy A. Stevens. Baptist study guide based on books above. 50 cents.

African Heritage. Emory Ross. Adult study book. Cloth \$2.00; paper \$1.25.

Kongo Kintuadi. Dana M. Albaugh. Baptist missions in the Belgian Congo. Supplemental study. 60 cents.

Study and Worship Programs.
Marlin D. Farnum. Baptist study guide on books above. 50 cents.

Sallie Peck Chapters
The World Is My Home. Ewald Mand. Novel on human rights. Cloth \$2.00; paper \$1.25.

This Is Africa. S. Franklin Mack. Pictorial book with text dealing with background and personalities. 50 cents.

Jungles Ahead. Esther Horner. Stories of African Christian young people. Recommended for use with African programs. Cloth \$2.00; paper \$1.25.

Program Booklet. Eleven programs based on the books above and including one on each of the other areas in Guild program of work. 50 cents.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Baptist Missionary Story Book For Boys and Girls

Teachers and leaders are always looking for missionary stories that are true. In *Our Missionaries at Work With Children* you will find stories that show how our Baptist missionaries are helping boys and girls to know and love Jesus.

There are stories about Christian Centers. Mary Murry has written about the Trailer Chapel; Florence Latter has written about Migrants and Priscilla Gipson writes of Christian Friendliness! Perhaps you'd like your boys and girls to know about our Baptist work in Burma. Mr. and Mrs. Leonard Crain have written of our Baptist work there. Service projects? We are always looking for new and different things to do. See the sections on Service Projects.

What About The Summer?

"School's out! School's out!" ring the shouts of children. Every Friday from the middle of April through the middle of June these cheers fill the air some place in the United States. This care free feeling lasts but a day or two or three at the most. After the boys and girls have been free from school for a short time they



Vacation School in Burma

Our Missionaries At Work With Children

—*In the United States*

—*In Burma*

BAPTIST MISSION STUDY MATERIAL

begin to look around for something to do. Time is already too much and too long! What does this say to the church? Summer is a time for the church to plan to do some interesting and long range projects that cannot be accomplished in a busy winter schedule!

A *Vacation Church School* is surely one answer to long leisurely days when you and your boys and girls have time to explore and discover some of the many deep rich experiences of the Christian faith and beliefs!

Summer Story Hours

Even after *Vacation Church School* is over children still like some time that is planned especially for them! A summer story hour held for an hour or more, two afternoons a week or possibly three, will give teachers and leaders additional opportunity to use story material, music and games that the hours on Sunday do not permit.

Good resource material to use in a story hour is our missionary material. *Our Missionaries at Work With Children* contains a series of stories written by our own Baptist missionaries at home and in Burma. This also has in it suggestions for service projects, special interest missionaries' pictures and a brief statement about them, pictures from our Baptist mission fields. With this use *Hungry Hollow*, if you have Juniors, or *Davey in the Sand Hills* if you have Primary boys and girls.

Children's Games From Many Lands and *The Whole World Singing* will give you excellent games and music resources.

With stories, songs and games you can have many a happy hour with your boys and girls that will enrich their own search for the Christian way of life.

All of these books are available at your nearest Baptist bookstore.

Vacation Church Schools In El Salvador

Dear Miss Stansbury:

As I have finished the work *Vacation Church Schools in El Salvador* for this year I thought maybe you would want some kind of report about them. I did not make as many trips out of Usulutan this year as I have done in the past, but most of them were directed by the pastors of the churches. The theme of the schools was **THE CHURCH** and I made out mimeographed programs in Spanish taken from the *Vacation Church School* books which you sent to me. One project of the schools was a *Love Offering* for the *Church*. While the offerings were not large, each school did give one. In one space of the report of these schools I asked the pastors to give in their own words the value of these schools. I quote from Don Venancio Rodriguez from Gautajagua:

"This vacation school has been a great blessing for our church and the work of evangelization. It has put us in contact with many homes that in no other way we would have been able to enter and introduce Christian teaching. We had an attendance of approximately 70 each day. In the closing exercise three young people accepted Christ as their personal Savior and several children. Practically, all these schools reported the desire of quite a number of children to enter the Christian Way of Life."

In Nahuizalco where I directed the school we stressed evangelism and evangelistic meetings were held every night. The spirit of the school was excellent and complete cooperation of the pastor

and his family as well as the church were given to me in this work for which I am thankful.

Seven young people Abda Ela Rodriguez, Elida Pineda, Delia Mejia, Lydia Mejia, Berta Zelaya, Isaura Asencio, y Lea Asencio helped out as teachers. In past years all of these girls have been students of mine in *Vacation Church Schools*.

In my children's classes during the past year I have used the pictures in the sets "Pictures for Children Everywhere" which were sent to me. Also, I have given Bible studies to the young people's group here in Usulutan from these pictures. I used the small pictures to type the programs on the back. I have given some Bible studies to Adult classes using the pictures also. So I do send my sincere thanks to you for these pictures as well as the books which you have made possible for me during the past year to be used in the evangelistic work of eastern El Salvador.

In each of five *Vacation Church Schools* in El Salvador there was an average enrollment of 57 and an average attendance of 46.

With very best wishes to you for the year 1952, I am

Sincerely yours,
Mary Mills

Congo Style Bible Sunday

It was Sunday morning, and one of those torrential rains known only by those who have been in the rain belt was falling on the tin-roofed church. The rain did not dampen the spirit of the service, for something fascinating was taking place which many eyes had never seen and which many ears had never heard.

It was Bible Sunday, and in the church building at Bolenge

about 600 Christians were assembled for worship. It was an unusual service. The Word of God was read in 12 languages! Yes, 12 of them, in what seemed to be just a plain Sunday morning service. Five of the languages could be called "languages of the white man." These were French, Swedish, English, Hebrew and Greek. The other seven were languages of God's children of the African forests and swamps. Here are their names: Lonkundo, Lingala, Lingombe, Lontomba, Bobamgi, Kiskata, Kikongo.

On the faces of the Congolese one could read their fascination, their wonderment, that their ears were hearing the Bible they now read in eleven other languages. For the missionaries, too, this was a remarkable experience. We were humbled as we realized what the significance of such a service actually was. For one thing, such a thing could not happen in our homeland. Where in America could one plan a service where the Bible would be read in 12 languages? It could be done in some large university center, if plans were made months ahead. But this service had happened with only a little planning and with the people who are for the most part right around us every day. Wonder of it all! *Walter D. Cardwell.*

Juniors Enjoy Mission Study

In our Junior Department we made a study of Wyoming Baptist history and learned that the first white women in our territory were missionaries' wives. Some of the hair-raising incidents that actually happened to our early missionaries and ministers could never be matched in fiction. And who sent these men out and paid their salaries that the frontiersmen of Wyoming might learn of

the saving grace of Jesus Christ and through that knowledge organize the churches we have today and build houses of worship that the people might gather together in thankfulness and praise to Him who gave us this great land! The American Baptist Publication Society and the American Baptist Home Mission Society of which each one of us as individuals down to our youngest baptized believer who helps to support it is a member. We took a Wyoming road map and dotted it with our Baptist churches, all of them started through missionary effort, and two of them according to our *Book of Remembrance*, which we are learning to use as commonly as we use our Webster dictionary or our World Book Encyclopedia, are still dependent on missionary help. The greatest asset to our missionary study, however, was our *Devil's Tower Larger Parish* almost next door to us here in Lusk and the cooperation which we have received from missionaries Clifford and Helen Jervis in our study of it. *Rev. Frank Schweissing, First Baptist Church, Lusk, Wyoming.*

Burmese Sunday School

A Burmese Sunday School in downtown Rangoon is in our care and we are enjoying our work there. Each Sunday a.m. at 7:30 Lloyd collects about 30 of the 50 children in a truck. It is quite a joy to pick them up. We go down a main street stopping here and there for a child waiting. Then we turn up a narrow street where garbage and trash lay heaped about, puddles fill the holes in the pavement, and children are playing with kites, balls, or marbles in the street. People, trishaws, cars, and bullock carts amble through all streets with equal rights to the thoroughfare. Lloyd

will honk his horn and stop before a doorway he knows is on his route. Many of the homes are tenement buildings of 2 or 3 stories much like some store building flats of a city in America. As we wait, children stop their play and wonder why this truck of children with two foreigners are stopping at their neighbor's door, or perhaps they are wishing that their parents would let them go to this Sunday School the neighbor's children have told them about where they hear good stories and sing songs.

Presently two or three children, ranging from 5 to 14 years, come down the steps looking as clean and pretty as any child can—all dressed up for Sunday School in white shirt and trousers or flowered voile dress with clean face and combed shiny black hair. We are very fortunate to have a fine group of teachers. Miss Marian Shivers started this Sunday School after the war. We now have seven teachers, several of whom are day school teachers. Nearly all speak English so we are able to have workers' meetings each month to help with materials, methods, organization, and prayer. All the classes are taught in Burmese, of course, although some of the children understand some English. As we learn to speak in Burmese, our contacts with the children themselves will be closer and we will be able to help more. It is certainly a joy to use the methods, instruction, and materials that we attained during school and through experience in the States now here in this work. Please pray with us that our Sunday School will continue to grow, and that the children may come to know the Lord Jesus as their Savior.—*Rev. and Mrs. Lloyd James.*

Women Overseas

(Continued from page 303)

named, "The House of Faith." Now that they have a Center, it must be equipped, and several stations prepared their own kind of White Cross supplies. Into nearly a thousand homes goes the Prayer Calendar in Telugu to direct the prayers of the women to further the evangelistic and medical work of the Center.

So far we have seen these women giving. Now we see them serving as volunteers in one of the projects especially dear to their hearts—the Daily Vacation Bible Schools. We had 14 schools on the Ramapatnam field alone. Many schools mean many volunteer workers—Bible women, college teachers, elementary school teachers, college students, high school students. In addition are "helpers" to go from house to house to gather in the children, to run errands, and help with handwork. The children are often undisciplined. Their homes have no bells, no clocks. Vacation is vacation because the hot season has come, and India has only three seasons—hot, hotter, hottest. This is IT. As I type this, it is 103 degrees at 4:30 in the afternoon and I am in the shade. The volunteers do not get much shade. Many hamlets have no buildings, and the classes are under the trees, moving with the sun. They also move with other things. Perhaps a herd of buffalo decides to stroll under their particular tree. Monkeys may usurp the children's tree for their own. Dogs, pigs, cows, goats come to school. Parents interrupt, too. Here comes a mother. She leans over, turns heads, and finally finds the head of her Susie. Susie is led off to care for the baby. She will return with the baby on her hip.

(We have no baby-sitters in India, only babyhippers, and no hip is too small to carry the husky baby brother.)



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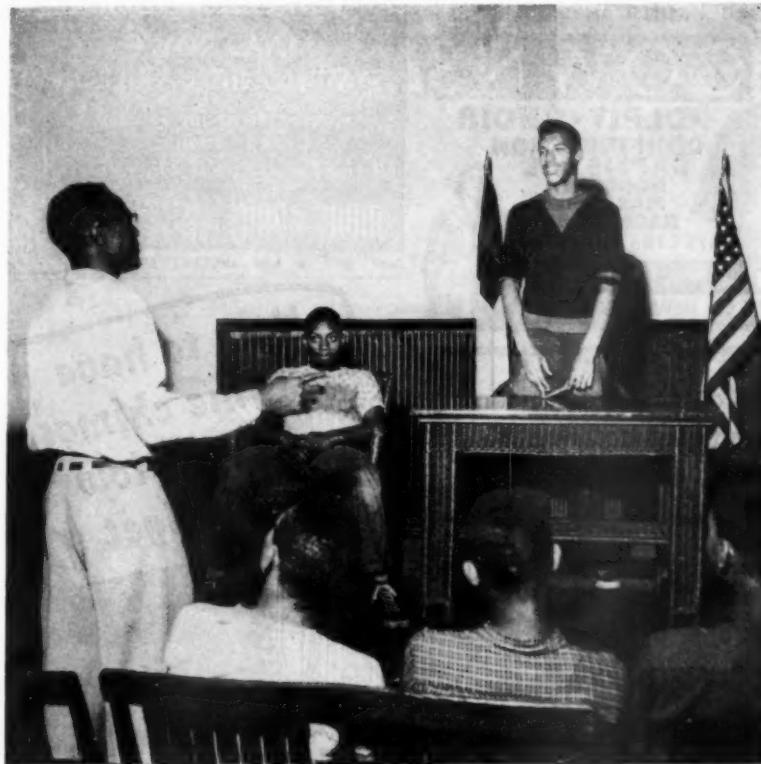
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The teachers laughingly report, "We haven't time to eat. The children keep begging for more, and in the evening the adults come." The volunteers need zeal—lots of it. Bedtime comes at last. They roll up a blanket and sheet to carry with them wherever they go. Now they unroll it out in the village, on the ground, their bed for the time they are there. Remember they are working hard all day to earn this soft night's rest. There is no place for extra clothes—they haven't any anyway. Their food supply is a major problem, for we all have to buy on the black-market. In many villages there isn't even one room for them to use. They often "put up" in a cattle shed, in a school house, which may be a very transparent shed made with twigs cemented with mud for walls and rice straw for roof. The children and grown-ups are not used to meetings and must be trained to be orderly. Always the stray animals come, and ants of all colors—red, black and white. Snakes and scorpions make alertness a practice, and lying on the ground a dangerous necessity.

In these 14 schools we had some 35 volunteers. In our Christian Telugu homes are hundreds of mothers who are volunteers themselves or are sacrificing in order that their daughters—and their sons as well—may be trained volunteers, or Bible women and pastors to further the Kingdom in this needy Telugu Garden of God near the sea.



"O Brother Man, Fold To Thy Heart Thy Brother"



HUMAN RIGHTS

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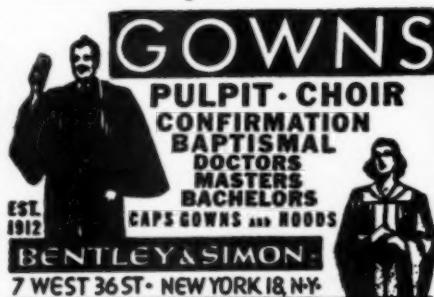
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A Woman and Her Age (Continued from page 307)

gives you time. How do you use it?

There are more than 400,000 women members in American Baptist Churches. If we can induce them to rededicate their lives, to redouble their missionary enthusiasm and to revalue their time because they bear the name of Christian, then The National Council will be sure that

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BOOK REVIEWS

(Continued from page 293)

and cultures of ancient and pagan peoples to show that the central theme of Easter,—that of death and rebirth, is as old as man himself. The author, an Episcopal clergyman, is a talented artist providing the drawings for the symbols which illustrate the book. (Schuman; 128 pages; \$2.50.)

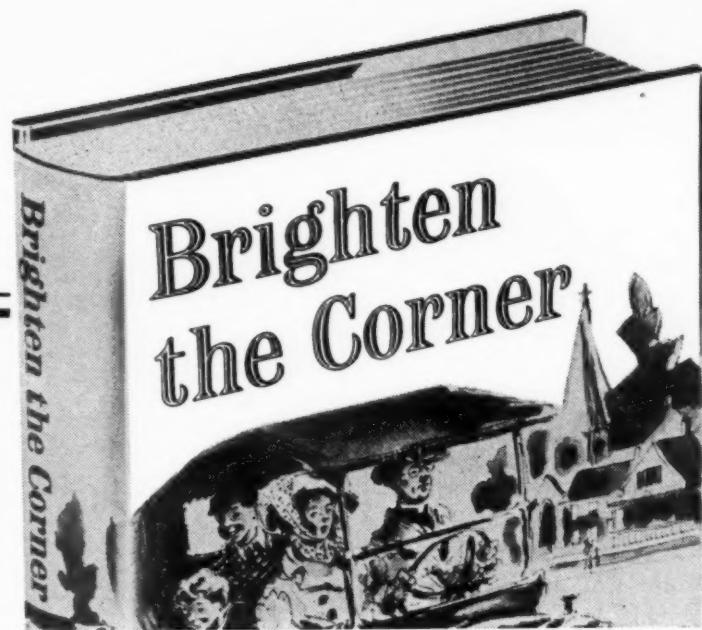
How CHRIST CAME TO CHURCH, by A. J. Gordon, is a reprint of Dr. Gordon's spiritual autobiography. The book opens with a brief biography of the famous Baptist minister who for more than 25 years was pastor of the Clarendon Street Baptist Church, Boston, Mass., and who founded Gordon College. It moves on to the dream—How Christ Came To Church—that transformed his ministry, and in eight final chapters shows "The Dream As Interpreting The Man." This superlative book offers an unfailing source of inspiration for many heart searching sermons. (Judson Press; 123 pages; \$1.50.)

Books Received

HOW TO HELP AN ALCOHOLIC, by Clifford J. Earle, Westminster Press, 96 pages, \$1.50

SAINTS AND SILHOUETTES, a collection of musings and meditations of an Editor, by Richard W. Graves, United Presbyterian Church Publishers, 152 pages, \$2.50

(Continued on page 319)



A happy novel about a Baptist minister's family

by HOLLIS SUMMERS

► Father was a holy man—but Little Joe was a holy terror! And his mischievous pranks kept the small Kentucky town in an uproar! Befriending the town ne'er-do-well, insisting he had sat in God's lap, painting one side of the garage bright yellow to have something to chalk up on the "good deeds" blackboard—always getting into some devout deviltry and more often heard than seen.

Here is a warm-hearted, heartwarming tale of people you'll like—in an era when Mother's driving was the chief excitement and visiting revivalists were the idols of the bobby-soxers. Merry, mischievous, and spirited—this is a glimpse that shows you why they were the good old days.

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Tidings from the Fields

(Continued from page 305)

pipettes, some old Wright's stain and other articles.

The first steps in beginning the laboratory was the building of shelves the full length of the wall on both sides of the sink. Another shelf was built and placed in the center of the large desk which will amply accommodate four workers at various tasks such as microscope work, analytical weighing, staining, needle sharpening, or other desk work. A water still was made which operates from the heat of the kitchen diesel stove which runs continuously during the day. The still operates unattended as long as the stove supplies heat and there is a slight flow of cold water in the apparatus. It is expected that this still will supply distilled water for the entire need of the Hospital. Mr. Salter constructed a hand powered two place centrifuge which will achieve about 1500 revolutions per minute. Don Juan, a native carpenter, constructed an analytical balance in his own poorly equipped shop. The balance is sufficiently sensitive to weigh a thin piece of paper the size of one's thumbnail. By borrowing two tables and glassware from the Baptist school and by buying sufficient chemicals at various laboratories and drug stores in Managua, Hospital Bautista's first Laboratory Technician set to work. This phase of the hospital work will expand as the laboratory is equipped for larger service.

Mr. and Mrs. Robert Salter were appointed to Hospital Bautista in May 1951. As a youth Robert Salter dreamed of being a medical missionary. When he realized this dream could not become a reality he prepared himself as a Medical Technician.

The flowers appear on the earth . . .



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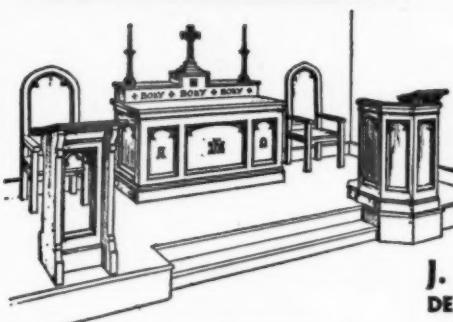
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Books Received

(Continued from page 317)

AHMADIYYAT, or The True Islam, an authentic, documented, and exhaustive exposition of the faith of Mohammedanism, by *Hasrat Mirza Bashiruddin Mahmud Ahmad*, The American Fazl Mosque Publishers, 246 pages, \$4.50

GUIDE TO THE CHRISTIAN FAITH, an Introduction to Christian Doctrine, by *William A. Spurrier*, 242 pages, \$2.50

NATURAL SCIENCE AND THE SPIRITUAL LIFE, by *John Baillie*, Charles Scribner's Sons, 43 pages, \$1.75

PRINCIPLES OF PERSONALITY BUILDING FOR CHRISTIAN PARENTS, by *C. B. Eavey*, Zondervan Publishing House, 322 pages, \$3.75

MISSIONS IN THE PLAN OF THE AGES, Bible Studies in Missions, by *William Owen Carver*, the Broadman Press, 290 pages, \$2.50

EVOLUTION DISPROVED BY REVELATION, by *James F. Howard*, Milwaukee Gospel Press, 201 pages, \$1.25

SCIENTISM, MAN, AND RELIGION, by *D. R. G. Owen*, Westminster Press, 208 pages, \$3.50

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Annual Meeting

(Continued from page 301)

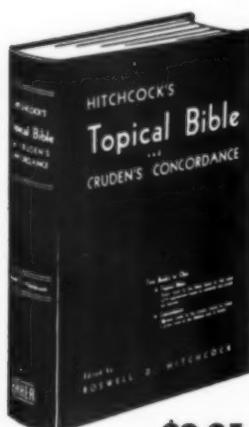
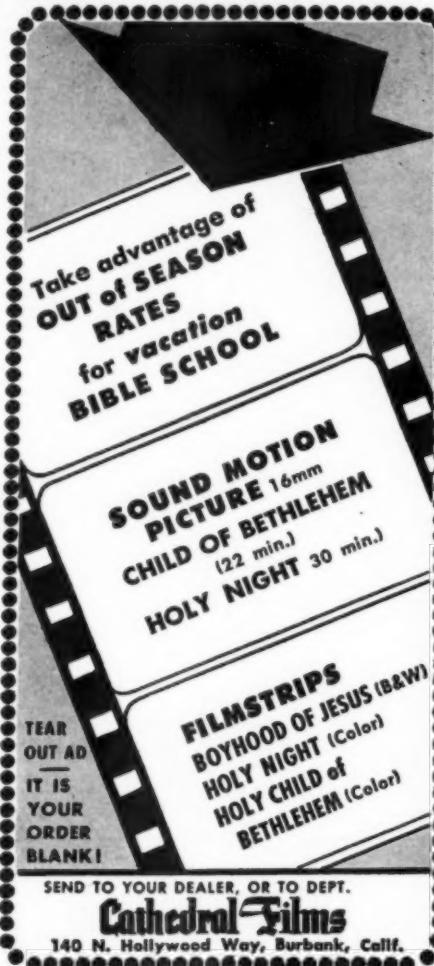
theatre, Chicago, Ill., to act upon any reports presented, to elect officers and members of the Board of Managers and to transact any other business that may properly come before the meeting.—W. Z. McLear, Recording Secretary.

Conscientious Objectors

(Continued from page 299)

may be called upon to counsel with young people who have conscientious convictions against war service, the Council on Christian Social Progress has assembled in pamphlet form all the resolutions dealing with Conscientious Objectors which the American Baptist Convention has adopted at its annual meetings from 1941 at Wichita, Kan., to 1951 at Buffalo, N. Y. Any American Baptist youth who is requesting 1-O classification by his Draft Board, should present a copy to the local Draft Board when he applies for CO classification. Copies of this pamphlet will be sent free to either Baptist youth or pastor, on request to Secretary Donald B. Cloward,

Council on Christian Social Progress, 152 Madison Ave., New York, 16, N. Y.



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Caught by the Camera

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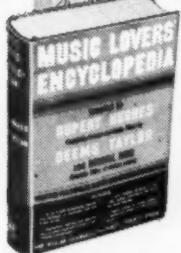
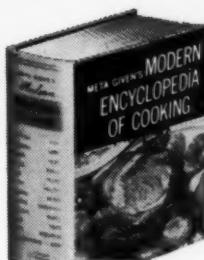
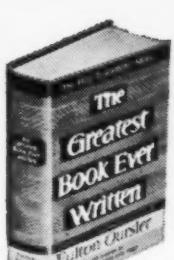
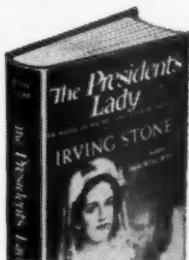
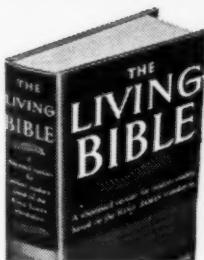
LATIN AMERICA—Managua, Hospital Laboratory, 304, Sunday school, 305.

THE LAST WORD

The June Issue Will Be Late!

Did you notice the announcement on page 261 about the June issue? If not, read this with care.

The June issue will reach you about two weeks later than usual because its printing must be delayed in order to include a complete, illustrated, and interpretative story of the American Baptist Convention in Chicago, Ill. which meets May 19-23, 1952.



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